

THE  
CONGREGATIONALIST

Boston Thursday 28 December 1899



*James A. Ever*  
*W. L. Moody*

AFTER this, it was noised about, that *Mr. Valiant-for-Truth* was taken with a summons. . . . When he understood it he called for his friends, and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my Courage and Skill to him that can get it. My Marks and Scars I carry with me, to be a witness for me, that I have fought his battle, who will now be my Rewarder." When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, *Death, where is thy sting?* And as he went down deeper, he said, *Grave, where is thy victory?* So he passed over, and all the trumpets sounded for him on the other side.

—*The Pilgrim's Progress.*

## Daily Bible Readings\*

AS PRINTED IN OUR 1900 HANDBOOK

## MESSIAH AND HIS FORESHADOWINGS

## JANUARY

## 1. Praise and Expectation Psalm 108

## LIFE AND WORDS OF JESUS

2. The Beginning of Good News Mark 1: 1-13
3. The Great Temptation Matthew 4: 1-13
4. Testimony of John John 1: 19-28
5. Beginnings of Discipleship John 1: 29-39
6. Return to Galilee John 1: 40-51
7. Sunday. The Word Made Flesh John 1: 1-14
8. At the Marriage Feast John 1: 14-19
9. At the Passover John 2: 13-25
10. The Hirth from Above John 3: 1-13
11. Baptizing by Jordan John 3: 13-24
12. Return to Galilee Mark 1: 14-28
13. Miracles of Healing Mark 1: 29-45
14. Sunday. Rejected at Nazareth Luke 4: 16-30
15. Healing the Paralytic Mark 2: 1-12
16. A Publican Disciple Mark 2: 13-22
17. In Jerusalem. The Impotent Man John 5: 1-16
18. Answer to the Jews John 5: 17-32
19. The Witness of the Works Mark 3: 23-35
20. The Sabbath Law Mark 3: 23-35
21. Sunday. Choosing the Twelve Mark 3: 1-19
22. Interference of Friends Mark 3: 20-35
23. The Sermon on the Mount Matthew 5: 1-13
24. The Light of the World Matthew 5: 14-26
25. The Fulfillment of Moses' Law Matthew 5: 27-42
26. The Law of Perfection Matthew 5: 43-48
27. Prayer Matthew 6: 1-18
28. Sunday. God's Care Matthew 6: 19-34
29. The Law of Charity Matthew 7: 1-12
30. The Law of Obedience Matthew 7: 13-29
31. The Centurion's Faith Matthew 8: 1-13

## FEBRUARY

1. Parable of the Sower Mark 4: 1-13
2. The Parable Explained Mark 4: 14-29
3. Rebuking the Wind Mark 4: 30-41
4. Sunday. The Widow's Son of Naim Luke 7: 11-23
5. The Character of John Luke 7: 24-35
6. The First Anointing Luke 7: 36-50
7. The Lunatic of Gadara Mark 5: 1-13
8. Return to Capernaum Mark 5: 14-29
9. Jairus's Daughter Mark 5: 30-43
10. Sending out the Disciples Mark 6: 1-13
11. Sunday. Martyrdom of John Mark 6: 14-29
12. Bread in the Wilderness Mark 6: 30-44
13. Refusing the Crown Mark 6: 14-29
14. The Bread of God John 6: 30-42
15. The Food of the Spirit John 6: 43-58
16. Losing Disciples John 6: 59-71
17. The Tradition of the Pharisees John 7: 1-13
18. Sunday. A Triumph of Faith Mark 7: 14-30
19. Feeding Four Thousand Mark 7: 31-37
20. Beware of Leaven Mark 8: 10-26
21. The Day at Caesarea Philippi Mark 8: 27-38
22. The Transfiguration Mark 9: 1-13
23. Casting out a Dumb Spirit Mark 9: 14-32
24. The Gospel of Service Mark 9: 33-50
25. Sunday. The Homeless Christ Luke 9: 46-62
26. Commissioning the Seventy Luke 10: 1-16
27. Report of the Seventy Luke 10: 17-24
28. The Feast of Tabernacles John 7: 1-13

## MARCH

1. Teaching in the Temple John 7: 14-27
2. Plots of the Pharisees John 7: 28-39
3. The Plot Filled John 7: 40-53
4. Sunday. The Light of the World John 8: 12-20
5. Freedom Through the Truth John 8: 21-46
6. The Lord of Life John 8: 45-59
7. A Man Born Blind John 9: 1-13
8. Inquiry of the Pharisees John 9: 13-27
9. Jesus Seeking the Outcast John 9: 28-41
10. The Good Samaritan Luke 10: 35-37
11. Sunday. The Home in Bethany Luke 10: 38-42
12. The Death of Lazarus John 11: 1-10
13. Lazarus Raised John 11: 28-46
14. The Counsel of the Pharisees John 11: 47-57
15. The Law of Marriage John 10: 14-16
16. The Rich Young Man Mark 10: 17-31
17. The Last Journey Mark 10: 32-45
18. Sunday. Bartimeus and Zaccheus Luke 18: 35-43
19. Parable of the Pounds Luke 19: 11-27
20. The Entry of the King Mark 11: 1-11
21. The Barren Fig Tree Mark 11: 12-20
22. The Lesson of Faith Mark 11: 20-33
23. The Wicked Husbandmen Mark 12: 1-12
24. The Great Commandment Mark 12: 28-44
25. Sunday. The Marriage Supper Matthew 22: 1-14
26. Mary's Anointing John 12: 1-11
27. The Parable of the Seed John 12: 17-30
28. Secret Disciples John 12: 37-50
29. Humility and Service John 13: 1-17
30. Prophecy of the Betrayal John 13: 18-30
31. Lessons of Trust John 14: 1-14

## APRIL

1. Sunday. Promise of the Spirit John 14: 15-31
2. Abiding in Christ John 15: 1-13
3. Witnesses for Christ John 15: 13-27
4. The Work of the Spirit John 16: 1-15
5. The Lord's Supper Mark 14: 12-25
6. The Prayer of Intercession John 17: 1-12
7. With Jesus John 17: 13-26
8. Sunday. Gethsemane Mark 14: 26-42
9. Betrayal and Arrest Mark 14: 10, 11, 43-52
10. Before the High Priest Mark 14: 63-65
11. Peter's Denial Mark 14: 27-31, 66-72
12. Pilate's Judgment Mark 15: 1-15
13. The Crucifixion Mark 15: 16-33
14. The Finished Work Mark 15: 33-47
15. Easter Sunday. The Empty Tomb Mark 16: 1-18
16. The Two at Emmaus Luke 24: 13-35
17. Seeing the Risen Lord Luke 24: 36-48
18. The Doubt of Thomas John 20: 19-31
19. Vision by the Lake John 21: 1-14
20. Restoring Peter John 21: 15-25
21. The Ascension Acts 1: 1-14
22. Sunday. The Promise Fulfilled Acts 2: 1-13
23. Gathering the Church Acts 2: 37-47
24. A Summary of Teaching 1 Corinthians 15: 1-11

## FORESHADOWINGS OF THE CHRIST

## In Story

25. God's Image Marred Genesis 1: 26-29; 3: 1-7
26. Fruits of Transgression Genesis 3: 8-24
27. The Blood of Abel Genesis 4: 3-16
28. The Covenant with Noah Genesis 8: 9-22
29. Sunday. The Covenant Renewed Genesis 9: 1-17
30. The Covenant Family Genesis 12: 1-9

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## MAY

1. Melchizedek Genesis 14: 8-24
2. Typical Sacrifice of the Hair Genesis 21: 1-19
3. The Presence of God Genesis 22: 10-23
4. Wrestling with the Angel Genesis 32: 22-32
5. Joseph's Dreams Genesis 37: 1-11
6. Sunday. Joseph Sold Genesis 37: 12-28
7. Joseph a Saviour Genesis 45: 1-15
8. Moses Rejected Exodus 2: 11-25
9. Moses at the Bush Exodus 3: 1-10
10. God's Name Exodus 3: 11-22
11. The Exodus Exodus 12: 39-42
12. Pharaoh's Pursuit Exodus 14: 15-31
13. Passage of the Sea Exodus 16: 1-16
14. Bread from Heaven Exodus 16: 17-36
15. The Shewbread Exodus 17: 1-16
16. Water in the Desert Exodus 17: 1-16
17. A Kingdom of Priests Exodus 19: 1-13
18. Preparing for the Law Exodus 19: 10-25
19. The Ten Words Exodus 20: 1-17
20. Sunday. God's Desire for Israel Deuteronomy 5: 22-33
21. The Law of Love Deuteronomy 6: 1-12
22. The Law Taught to Children Deuteronomy 6: 13-25
23. The Presence of God Exodus 34: 1-3, 27-35
24. The Ten Words Renewed Numbers 11: 16-30
25. The Spirit of Prophecy Joshua 2: 1-14
26. The Faith of Rahab Joshua 2: 15-24
27. Sunday. The Scarlet Line Joshua 3: 1-17
28. Crossing Jordan Joshua 3: 1-17
29. The Captain of the Lord's Host Joshua 5: 13-15; 6: 1-11
30. The Victory of Faith Joshua 6: 12-25
31. Relapse and Deliverance Judges 2: 11-23

## JUNE

1. The Call of Gideon Judges 6: 7-24
2. The Training of Gideon Judges 6: 25-40
3. Sunday. Gideon's Band Judges 7: 1-14
4. The Sword of the Lord Judges 7: 15-25
5. God Speaks to Samuel 1 Samuel 3: 1-18
6. Samuel the Seer 1 Samuel 7: 1-17
7. The People Seek a King 1 Samuel 8: 4-22
8. Saul Anointed 1 Samuel 9: 25-27; 10: 1-13
9. Saul Despised 1 Samuel 10: 14-27
10. Sunday. Saul Accepted 1 Samuel 11: 1-15
11. Saul's Unbelief 1 Samuel 15: 10-26
12. David Chosen 1 Samuel 16: 1-13
13. David Sent to the Camp 1 Samuel 17: 12-24
14. David's Confidence 1 Samuel 17: 25-37
15. David and Goliath 1 Samuel 17: 38-47
16. David's Victory 1 Samuel 17: 48-58
17. Sunday. David's Popularity 1 Samuel 18: 1-18
18. David and Jonathan 1 Samuel 20: 1-15
19. The Covenant of Friends 1 Samuel 20: 16-34
20. The Parting 1 Samuel 20: 35-42; 31: 1-6
21. David Sparing Saul 1 Samuel 26: 1-12
22. Saul's Repentance 1 Samuel 26: 13-25
23. The Death of Saul 2 Samuel 1: 1-16
24. Sunday. David in Hebron 2 Samuel 2: 1-11
25. David King of Israel 2 Samuel 5: 1-12
26. Overcoming Philistines 2 Samuel 5: 17-25; 6: 1-10
27. Bringing up the Ark 2 Samuel 6: 11-23
28. Planning the Temple 2 Samuel 7: 1-17
29. David's Prayer 2 Samuel 7: 18-29
30. Remembering Jonathan 2 Samuel 9: 1-13

## JULY

1. Sunday. Instructing Solomon 1 Chronicles 22: 6-19
2. The People's Offering 1 Chronicles 29: 1-10
3. David's Blessing 1 Chronicles 29: 10-25
4. Independence Day. Solomon's Choice 2 Chronicles 1: 1-12
5. The Temple Dedicated 1 Kings 8: 1-11
6. Blessing of the People 1 Kings 8: 12-21
7. Solomon's Prayer 1 Kings 8: 22-40
8. Sunday. Forgiveness and Deliverance 1 Kings 8: 41-63
9. Hallowing Sacrifices 1 Kings 8: 54-66
10. Promise and Warning 1 Kings 9: 1-9
11. Solomon's Sin 1 Kings 11: 1-13
12. Jeroboam 1 Kings 11: 26-40
13. Rehoboam's Folly 1 Kings 12: 1-19
14. The Sin of Jeroboam 1 Kings 12: 20-33
15. Sunday. Israel's Evil Fate 1 Kings 14: 1-20
16. Ahab's Idolatry 1 Kings 16: 23-34; 17: 1-7
17. Elijah in Hiding 1 Kings 17: 8-24
18. Elijah and Ahab 1 Kings 18: 1-20
19. The Test of Fire 1 Kings 18: 21-40
20. Elijah's Discouragement 1 Kings 18: 41-46; 19: 1-8
21. The Hidden Church 1 Kings 19: 9-21
22. Sunday. Elijah's Vineyard 1 Kings 19: 22-37
23. Elijah's Judgment 1 Kings 21: 1-15
24. Elijah and Elisha 2 Kings 2: 1-18
25. Elisha and the Shunammite 2 Kings 4: 1-17
26. The Dead Raised 2 Kings 4: 18-37
27. Naaman the Syrian 2 Kings 5: 1-14
28. Gehazi's Covetousness 2 Kings 5: 15-27
29. Sunday. Elisha and the Syrians 2 Kings 6: 8-23
30. Joram and Ahaziah 2 Kings 8: 16-29
31. Jonah's Prayer Jonah 1: 17; 2: 1-10; 4: 1-11

## AUGUST

1. Jehu's Conspiracy 2 Kings 9: 14-26
2. Jezebel's Death 2 Kings 9: 27-37
3. Athaliah and Jehoshaphat 2 Kings 11: 1-17
4. Israel's Captivity 2 Kings 17: 1-18
5. Sunday. Hezekiah Jerusalem Besieged 2 Kings 18: 1-12
6. The Siege Raised 2 Kings 18: 13-37; 19: 1-8
7. Hezekiah's Prayer 2 Kings 19: 9-19
8. Destruction of Sennacherib 2 Kings 19: 20-37
9. The Flooding of the Law 2 Kings 22: 1-20
10. Invasion from Egypt 2 Kings 23: 24-35
11. Sunday. Invasion from Babylon 2 Kings 23: 36; 24: 1-17
12. Jeremiah's Warnings Jeremiah 36: 1-19
13. Burning the Prophecy Jeremiah 36: 20-32
14. Jeremiah Arrested Jeremiah 37: 1-15
15. Jeremiah in the Dungeon Jeremiah 37: 16-21; 38: 1-13
16. Jeremiah and the King Jeremiah 38: 14-28
17. The Fall of Jerusalem Jeremiah 39: 1-14
18. Sunday. The Golden Image Daniel 3: 1-18
19. The Children in the Furnace Daniel 3: 19-30
20. The Writing on the Wall Daniel 5: 1-31
21. Daniel's Faithfulness Daniel 6: 1-17
22. Daniel Delivered Daniel 6: 18-28
23. The Jews in Persia Esther 1: 1-16
24. Sunday. The Queen's Fast Esther 4: 1-17
25. Esther and Haman Esther 5: 1-14
26. The Sleepless King Esther 6: 1-14
27. The Hanging of Haman Esther 7: 1-10; 8: 1-6
28. The Jews Delivered Esther 8: 7-17; 9: 1-13
29. The Decree of Cyrus Ezra 1: 1-11

## SEPTEMBER

1. Setting up the Altar Ezra 3: 1-13
2. Sunday. Darius Confirms the Decree Ezra 6: 1-15
3. The Separation of Israel: Nehemiah's Return Nehemiah 2: 1-18
4. Rebuilding the Wall Nehemiah 3: 1-18

## Foresadowings in Ritual

6. Life for Atonement Genesis 4: 3-7; 8: 15-22
7. The Passover Exodus 12: 1-14
8. The Threshold Covenant Exodus 12: 15-30
9. Sunday. The Names on the Ephod Exodus 28: 1-14
10. The Frontplate and Mitre Exodus 28: 15-38
11. Anointing the Priests Exodus 29: 1-14
12. Sanctified by Blood Exodus 29: 15-30
13. The Continual Offering Exodus 29: 31-46
14. The Presence of God Exodus 40: 17-38
15. The Sin Offering Leviticus 16: 1-19
16. Sunday. The Scapular Leviticus 16: 20-34
17. Consecration of Food Leviticus 17: 1-16
18. The Day of Atonement Leviticus 23: 27-37
19. God the Guide Numbers 9: 15-23; 10: 1-10
20. Cities of Refuge Numbers 35: 1-15
21. Law of the Wastelayer Numbers 35: 16-34
22. The Law of Release Deuteronomy 15: 1-18
23. Sunday. The Law of the King Deuteronomy 17: 1, 8-22
24. The Greater Prophet Deuteronomy 18: 1-5, 15-20
25. The Law of Tithes Deuteronomy 26: 1-19

## Foresadowings in Prophecy

26. Primitive Foresightings Genesis 3: 13-15; 5: 21-24; 9: 1-11
27. The Promise to Abram Genesis 17: 1-18
28. Jacob at Bethel Genesis 28: 1-15
29. The Scepter of Judah Genesis 49: 1-12
30. Sunday. Blessing from a Fox Numbers 23: 1-24

## OCTOBER

1. The Spirit Poured Out Joel 2: 28-32; 3: 9-17
2. Desolation and Restoration Isaiah 1: 1-15
3. Israel's Betrothal Hosea 2: 6-23
4. God's Pardon Love Isaiah 1: 10-20; 2: 1-4
5. Messiah's Coming Isaiah 8: 13-22; 9: 1-7
6. The Branch Isaiah 11: 1-16; 12: 1-10
7. Sunday. Rejoicing in Salvation Isaiah 25: 1-12; 26: 1-4
8. The Corner Stone Isaiah 28: 16-22
9. The Kingdom of Christ Isaiah 33: 1-30
10. The Reign of Peace Micah 5: 1-7; 6: 1-8; 7: 18-20
11. The Righteous Branch Jeremiah 23: 1-8; 29: 10-14
12. God's Favor Pledged Jeremiah 31: 1-17, 33-34
13. Vision of the New Jerusalem Jeremiah 31: 31-34
14. The Kingdom of Saints Daniel 7: 9-27
15. Messiah's Coming Daniel 9: 24-27
16. A Prophecy of Resurrection Daniel 12: 1-13
17. The Covenant of Peace Ezekiel 34: 11-31
18. Vision of Restoration Ezekiel 37: 1-14
19. The Desire of the Nations Hagai 2: 1-12; 3: 1-10
20. Sunday. The Branch Zechariah 3: 10-13
21. The Coming of the King Zechariah 8: 18-23; 9: 9-17
22. The Fountain Zechariah 12: 6-14; 13: 1-9
23. The Forerunner Isaiah 40: 1-11
24. The Servant of God Isaiah 42: 1-7
25. The Light of the Gentiles Isaiah 49: 1-12
26. God Comforting Zion Isaiah 51: 1-16
27. Sunday. The Holy City Isaiah 60: 1-16
28. The Suffering Messiah Isaiah 52: 1-15; 53: 1-13
29. The Children's Peace Isaiah 54: 1-17
30. The Free Invitation Isaiah 55: 1-13

## NOVEMBER

1. Building the Old Wastes Isaiah 58: 1-14
2. The Standard of the Spirit Isaiah 59: 1, 9, 21
3. The Light of God Isaiah 60: 1-22
4. Sunday. Messiah's Work Isaiah 61: 1-11; 62: 1-5
5. The Coming Peace Isaiah 63: 1-10; 65: 17-25
6. The Day of His Coming Malachi 3: 1-15

## Foresadowings in Song

7. The King in Zion Psalm 2
8. A Cry for Aid Psalm 22: 1-5, 17-31
9. Shepherd and King Psalms 23, 24
10. The Beauty of the King Psalm 45
11. Sunday. The Lord, the Judge Psalms 95, 96
12. Deliverer and Priest Psalms 82, 110
13. The Headstone of the Corner Psalm 118: 14-29

## Foresadowings of the Second Coming

14. The Sign of His Coming Matthew 24: 1-14
15. Times of Tribulation Matthew 24: 15-28
16. Sign of the Son of Man Matthew 24: 29-31
17. Need of Watching Matthew 24: 42-51
18. Sunday. The Ten Virgins Matthew 25: 1-13
19. The Talents Matthew 25: 14-30
20. The Parable of Judgment Matthew 25: 31-46
21. The Promise of the Angels Acts 1: 1-14
22. The Beautiful Gate Acts 3: 1-11
23. Peter's Appeal Acts 3: 12-26
24. Paul Before Felix Acts 24: 10-27
25. Sunday. Paul Before Agrippa Acts 26: 1-11
26. Paul's Conclusion Acts 26: 12-20
27. The Law of the Spirit Romans 8: 1-13
28. The Witness of the Spirit Romans 8: 14-25
29. Thanksgiving Day Psalm 145
30. God for Us Romans 8: 26-39

## DECEMBER

1. The Night is Far Spent Romans 13: 1-14
2. Sunday. Waiting His Coming 1 Corinthians 1: 1-9, 23-31
3. Till He Come 1 Corinthians 11: 23-34
4. Seeing Face to Face 1 Corinthians 13: 1-13
5. The Resurrection 1 Corinthians 15: 1-15
6. Christ the First Fruits 1 Corinthians 15: 16-34
7. The Body Raised Up 1 Corinthians 15: 35-44
8. Victory Over Death 1 Corinthians 15: 45-58
9. Sunday. The Power of His Resurrection Philippians 3: 1-16
10. The Lord at Hand Philippians 3: 17-21; 4: 1-9
11. The Hidden Life Colossians 3: 1-17
12. Meeting the Lord 1 Thessalonians 4: 13-18; 5: 1-11
13. The Falling Away 1 Thessalonians 5: 1-11
14. Godliness with Content 1 Timothy 6: 6-19
15. The Good Fight 2 Timothy 3: 14-17; 4: 1-8
16. Sunday. That Blessed Hope Titus 2: 1-15
17. The Great High Priest Hebrews 1: 1-14
18. The Blood of the Covenant Hebrews 9: 12-28
19. The Need of Patience James 5: 7-20
20. The Call to Holiness 1 Peter 1: 1-16
21. Partakers with Christ 1 Peter 4: 1-19
22. As a Thief in the Night 2 Peter 3: 1-14
23. Sunday. When He Shall Appear 1 John 2: 15-28; 3: 1-3
24. Looking for Mercy Jude 1: 1-5, 14-25
25. Christmas Day. Behold He Cometh Revelation 1: 1-3
26. Ephesus Revelation 2: 1-11
27. Pergamos and Thyatira Revelation 2: 12-29
28. Sardis and Philadelphia Revelation 3: 1-13
29. Laodicea Revelation 3: 14-22
30. Sunday. Jerusalem Revelation 20: 11-15; 21: 1-3, 23-27
31. The Heavenly City Revelation 22: 1-21



# An Up-to-date Minister

Some of the secular papers have taken to describing the minister needed for these times. They have intimated that he must be a "hustler" or he will find himself a "back number." Ian Maclaren picturesquely describes this kind of a man as follows:

The chief requisite demanded is a sharp little man, with the gifts of an impresario, a commercial traveler and an auctioneer combined with the slightest flavor of a peripatetic evangelist. Instead of a study lined with books of grave divinity and classical literature, let him have an office, with pigeonholes for his programs and endless correspondence, cupboards for huge books, with cuttings from newspapers and reports of other organizations, a telephone ever tingling. Here sits an alert, vivacious, inventive manager, with his female stenographer at a side table, turning over one huge book to discover who is next in order of time for visitation, and another for details of families, or hastily examining filed speeches of public men on some subject to be taken on Sunday. From morning to night he toils, hurrying around, conducting "socials," "bright evenings," giving "talks," holding receptions—an unwearied, adroit, persevering man. No one can help admiring his versatility and honesty of intention, but if he is to be the type of the minister of the future, then he will supersede and exclude a better man.

FOUNDED by Benjamin Franklin, first printed on a little hand press for a few hundred struggling colonists, *The Saturday Evening Post* has grown through 172 years of varying fortunes to a great circulation and a foremost place among American magazines. It has seen the beginnings of our national life and literature; it has always stood for the best in both. A sturdy Americanism, a high ideal, a constant striving for excellence made it what it was. New blood, new brains, tireless determination to give its readers the best magazine that men and money can make have placed it where it is. *The Saturday Evening Post* is a magazine, not a news weekly; its appeal is national, not local; it contains twenty-four pages every week and thirty-two pages—with colored cover—once a month. By early spring it will have thirty-two pages—with a colored cover—every week. For five cents it gives as much in bulk, and more in quality and variety than the average high-cost monthly. For 1900 the management seems to have captured most of the big writers of both this country and Europe. It has just published the latest story by Rudyard Kipling, and now it announces stories by Richard Harding Davis, Joel Chandler Harris, Stephen Crane, Gen. Charles King, Sarah Grand, Ian Maclaren, Maarten Maartens, Robert W. Chambers, Octave Thanet, F. Hopkinson Smith, and more than a dozen other leading writers of fiction. The serials for the year will be by Jerome K. Jerome, Hall Caine, Gilbert Parker and Dr. Cyrus Townsend Brady. Amos J. Cummings will write regular letters from Washington, and the Paris correspondent will be Vance Thompson, one of the most brilliant writers of the day. Col. A. K. McClure will tell how Presidents Are Made. Justin McCarthy will write on the interesting phases of English life and politics; ex-Senator Ingalls will give the humorous side of American politics; Bret Harte will write of the Argonauts of '49; and Mrs. Burton Harrison will tell how the Great Houses of New York are managed. A series of practical papers on *The Making of a Railroad Man* will be contributed by leading railroad men. Frank G. Carpenter is in the far East as the *Post's* special commissioner. One feature of unusual interest is *Letters from Celebrities*, with anecdotes and stories by Major James B. Pond, the lecture manager. The *Post* made a great coup last fall in securing ex-Speaker Thomas B. Reed as one of its contributors. His articles have attracted extraordinary attention everywhere. He will continue them in 1900, and the title of the coming one, *Crises in Congress*, will be looked forward to as promising much valuable unwritten history.

"GRASP ALL AND LOSE ALL."—Many people are so intent on "grasping all" that they lose strength of nerves, appetite, digestion, health. Fortunately, however, these may be restored by taking Hood's Sarsaparilla, which has put many a business man on the road to success by giving him good digestion, strong nerves and a clear brain. It does the same thing for weak and tired women.

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## EDUCATIONAL FEATURES OF ST. NICHOLAS FOR 1900

### Nature and Science for Young Folks.

Beginning with the January, 1900, number, *St. Nicholas* will devote space to a new department in which the fascinating facts of natural science will be clearly presented by Mr. Edward F. Bigelow, A. M., editor of "Popular Science."

Mr. Bigelow has been for ten years a teacher. He believes in taking a child first to nature, and he supplements school-room education by taking the pupils out into the woods and fields. Mr. Bigelow's pages in *St. Nicholas* will include a department in which he will answer for the young folk any questions that may be put to him.

### Out-of-Door Schools

is the subject of a fully illustrated article in the January number of *St. Nicholas* describing the work done in Washington, D. C., where classes study plants, government, geography, science and art in the parks, fields, libraries, and public buildings of the city.

### The St. Nicholas League

is a successful new department,—an organization of the readers of *St. Nicholas* which stands for intellectual advancement and for higher ideals of life, for intelligent patriotism and for protection of dumb animals, etc.. Prizes are offered for original compositions, drawings and photographs, and it is believed that the League will become a great educational factor.

### The Program of St. Nicholas

was never better than this year. There will be ten long stories, each complete in a single number, contributed by well-known writers, with serial stories, articles on American history by Elbridge S. Brooks, and contributions from Theodore Roosevelt, John Burroughs, Ian Maclaren, etc.

THE NEW VOLUME began with November, and after the issue of the January number (December 26th) the November and December numbers will be given free of charge to new subscribers who subscribe for one year beginning with January. Subscription price, \$3.00 a year.

THE CENTURY CO. UNION SQUARE NEW YORK

## SACRED SONGS No. 2.



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# 1900 THE CONGREGATIONALIST 1900

Introducing you to a few of our 1900 writers and features

Cyrus Hamlin, D. D., has done as notable a work and lived as eventful a life as any man in this century. Sixty years ago he went to Turkey as a missionary of the American Board and his multifarious labors there have given him renown in two continents. He will write about:

*My Interviews with Turkish Prime Ministers. Distinguished Britishers Whom I Have Met. My Contact with American Public Men and Public Life. The Advantage of Being a Jack-of-all-Trades. Why I Believe in the Ultimate Triumph of Christianity.*

Charles M. Sheldon, whose books have sold by the millions and who has proved one of the literary sensations of the year, both in England and America, has prepared, especially for us, these articles in line with the teaching of his books:

*How Much Sacrifice? Ministry by Proxy. The Minister's Use of Fiction.*

Prof. W. N. Clarke's "Outlines of Theology" is a standard work, furnishing material difficult to find elsewhere. His smaller book, entitled "What Shall We Think of Christianity," is now in its fourth edition. His articles for *The Congregationalist* will amplify truths stated in his last book:

THE PRIMARY CHRISTIAN EXPERIENCES. *The Fatherhood of God. The Saviourhood of Jesus Christ. The Friendship of the Spirit. The Supremacy of Love. The Transforming Power of Grace.*

Robert E. Speer. Mr. Speer, more than almost any young man of this generation, has the ear of Christian young people everywhere. He has traveled around the world in the interests of missions, and has written several books which have found large circles of readers. He will write for *The Congregationalist*:

THE TWENTIETH CENTURY CHRISTIAN—*What Shall He Be? (1) In Thought—or, His Intellectual Life. (2) In Heart—or, His Emotional Life. (3) In Action—or, His Life in the World.*

Rev. Floyd Tomkins. He who can speak to the inner life wins the gratitude of every earnest soul. Few men in this country have been used by God in such a marked manner to arouse and quicken Christian life. During the coming year, in short, direct talks, he will answer questions relating to Prayer, the Reading of the Bible, the Use of Devotional Books, and kindred matters.

Estelle M. Hurl treats artistic subjects with unusual technical knowledge and with rare spiritual insight. She will prepare for *The Congregationalist* a series, entitled THE LIFE OF CHRIST IN GREAT WORKS OF ART. The articles will be brief, but comprehensive, and will explain, in each case, an accompanying picture.

Dr. R. F. Horton. Upon the theme of the atonement, already treated in *The Congregationalist* by Dr. P. T. Forsyth, another Englishman of note, R. F. Horton, D. D., will write, making response to the question, "Is the Atonement Preached?" He is a pillar in the London Congregational Union and a man of influence throughout Great Britain.

Other English ministers have promised articles for *The Congregationalist*. Among them: Rev. Henry Arnold Thomas, Rev. H. Alfred Rowland, Rev. R. Wardlaw Thompson, Rev. J. D. Jones, Rev. Alexander Mackennal, Rev. J. H. Jowett.

Dr. Edward Abbott, just back from a long tour round the world, will gather up fruits of his recent trip into articles with these titles:

(1) *Objections to Christian Missions in the*

*East. (2) Political Problems at the Ends of the Earth. (3) Counter Currents in the East.*

Mary A. Livermore, one of the most influential women in this country, is, above all others, best qualified to write of her life-long friend and contemporary, Julia Ward Howe, with whom she has carried on so many aggressive campaigns.

Other articles in this series, entitled NOTABLE WOMEN IN SOCIAL SERVICE, are: *Jane Addams*, by John P. Gavitt. *Countess Schimmelmenn*, by David Beaton. *Octavia Hill*, by Frances J. Dyer. *Annie M. Reynolds*, *Traveling Secretary of the World's Y. W. C. Association*, by Mrs. E. P. Campbell. *Baroness Burdett-Coutts*, by O. M. E. Rowe. *Pundita Ramabai*, by Robert A. Hume.

Prof. A. E. Dolbear will write an article in our End of the Century Papers, entitled *The Scientific Bequest of the Nineteenth to the Twentieth Century.*

There will be other articles in this series on the *Bequest of Theology; Bequest of Literature; Bequest of Government*, by Prof. John W. Burgess of Columbia; *Bequest of Art*, by Prof. John C. van Dyke of Rutgers.

Dr. James Stalker is today, as he has been for the last twenty years, a faithful minister in the city of Glasgow, where his clear-cut preaching draws about him a typical Scotch congregation. From his own rich experience he is amply qualified to write the promised article on *Home Life in Scotland.*

Others in the same group are: *Home Life in England*, by Rev. C. Silvester Horne. *Home Life in Germany*, by Mrs. J. W. Stucken-burg.

Prof. Samuel Ives Curtiss has come to be recognized as one of the ablest of Old Testament scholars and teachers. He will furnish a series entitled:

BIBLICAL PROPHECY. *What is Prophecy? What Led the Prophet to His Work? What Was the Origin and Aim of Prophecy? Does the Prophet Claim to Be God's Spokesman? Is Fulfillment a Necessary Test of Prophecy? How Did Written Collections Come into Existence? What Uses Can the Christian Make of Prophecy?*

Rev. M. L. Gordon of the Japan Mission will write on *The Present Status of the Missionary Movement in Japan.*

This is to be one of a series, which will appear just before the great Ecumenical Missionary Conference in New York next April, and will constitute a notable survey of the wide field of foreign missionary endeavor. Other articles in the series will be:

*China*, by Rev. Henry Kingman. *India*, by Rev. J. E. Abbott. *Africa*, by Mr. Frederic Perry Noble. *Turkey*.

Miss Alice Brown's delineations of New England life are charming. Her broad grasp of her subject, together with an unusually delicate literary style, make such books as "Meadow Grass" and "Tiverton Tales" delightful reading. For the next year she has promised us several stories, the first of which will appear in our Christmas issue.

Miss Mabel Nelson Thurston is a special favorite with young people. But her stories have a universal note; they are full of humor and evince warm sympathy with the everyday people who are the main figures of her tales. Several stories by her will appear during 1900.

Other story writers for *The Congregationalist* are:

Harriet Prescott Spofford, Frances Bent Dillingham, Jessie W. Whitcomb, Frank S. Childs, Wm. A. Bartlett, Marion Harland, Emily Huntington Miller, Frances J. Delano.

Eighty-Fifth year

## THE CONGREGATIONALIST

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# THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 28 December 1899

Number 52

## CONTENTS

### EDITORIAL:

|                           |      |
|---------------------------|------|
| The Religious World, 1899 | 1000 |
| 1899                      | 1001 |
| A Wise Winner of Souls    | 1004 |
| Trusting God's Providence | 1005 |

### CONTRIBUTIONS:

|   |      |
|---|------|
| The Reality of the Atonement. Rev. R. F. Horton, D. D.        | 1007 |
| How Much Sacrifice. Rev. C. M. Sheldon                        | 1008 |
| Dwight Lyman Moody, 1857-1899                                 | 1010 |
| Christian Activities in Our New Possessions                   | 1021 |
| Suggestions for the Annual Meeting. Rev. S. W. Dike, L. L. D. | 1025 |

### THE HOME:

|  |      |
|--|------|
| Annus Mirabilis-1900—a poem. Edith M. Thomas                   | 1013 |
| Shall We Abandon the Woman's Prayer Meeting? Mrs. T. T. Munger | 1013 |
| The Glory of the Departing Year                                | 1014 |
| How Long—a selected poem                                       | 1014 |
| Morning Faces. Dorothy Storrs                                  | 1015 |
| Children's Ideas of Punishment                                 | 1015 |

### THE SUNDAY SCHOOL—Lesson for Jan. 7

FOR ENDEAVOURERS—Topic for Jan. 7-13

### PROGRESS OF THE KINGDOM

### LITERATURE

|  |      |
|--|------|
| Index to Vol. LXXXIV., Nos. 27 to 52 Inclusive | 1018 |
|--|------|

### NEWS FROM THE CHURCHES:

|                                 |      |
|---------------------------------|------|
| A Broadside of Connecticut News | 1022 |
| A Successful Boston Conference  | 1025 |

### MISCELLANEOUS:

|   |      |
|---|------|
| Daily Bible Readings                          | 996  |
| From the Interior                             | 1012 |
| In and Around New York                        | 1023 |
| President Simmons Falls at His Post           | 1024 |
| The Berkshire Circuit                         | 1024 |
| Deaths  | 1027 |
| Endeavor Trustees in Pleasant Fellowship      | 1028 |
| Dr. McConnell on Creed Subscription. C. S. M. | 1029 |
| Church Prayer Meeting Topic                   | 1031 |

## What Is in Store for Our Readers

During the next few weeks we shall publish, along with much other popular material, the following special articles:

† GOVERNOR ELECT CRANE IN HIS BERKSHIRE HOME, by George P. Morris.

† MINISTRY BY PROXY, by Charles M. Sheldon.

† AMERICAN AND BRITISH MISSIONARY MEETINGS CONTRASTED, by Rev. R. W. Thompson, D. D.

† COUNTER-CURRENTS IN THE EAST, by Rev. Edward Abbott, D. D.

† SOLDIERS WHO DECLINE THE WINEGLASS, by Rev. H. D. Jenkins, D. D.

† THE SOUTH AFRICAN WAR AND MISSIONARY INTERESTS, by Rev. William T. Gunn.

† BEAUTY IN HOUSE-FURNISHING. A series of three articles by Mary Ware.

† A CHARACTER SKETCH OF ADELINE, COUNTESS SCHIMMELMANN, by David Beaton.

† THE EDUCATION OF DEAR JIM, by Laura E. Richards.

† DAILY LIFE IN A COLLEGE ON THE BOSPHORUS, by Dr. Mary Mills Patrick.

† WOMEN IN PUBLIC LIFE, by Ellen C. Parsons.

† THE VISITING OF ABBIE ANN. A story by Mabel Nelson Thurston.

† COURTESY IN CHILDREN, by Grace Duffield Goodwin.

† A WOMAN'S DAY IN SHANGHAI, by Alice Hamilton Rich.

† MRS. GILLESPIE'S REVELATION. A story by Marlon Harland.

† HOME LIFE IN GERMANY, by Mary G. Stucken-berg.

† DISCARDED PHOTOGRAPHS. A missionary story by Helen A. Hawley.

## Home Missionary Fund

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**Its Double Use**  
The end of the year is a good time for remembering and forgetting. It is a good time to forget evil and to remember good. It is a good time to drop prejudice and strengthen charity. It is just the occasion to close the heart to temptation and open it to the voice of God.

**For More United Work**  
The yearly "round up" of the representatives of all the departments of a church once in twelve months is hardly enough to sustain a warm current of mutual interest and help for the entire year. A pastor's "cabinet," "council" or committee of all the heads of organizations meeting every few weeks has brought the workers in some parishes into frequent contact during the year's round. Here is a practical suggestion for the new year.

**The Annual Roll-call**  
This is more and more becoming an important feature among our churches. Among the ends gained, aside from the social opportunities, are a public disclosure of full membership list, revealing in some instances names unsuspected; occasion for calling non-residents to memory, reminding them of their relationship, hearing from them by letter and receiving substantial tokens of interest; review of the year's work through reports of committees in presence of a body fairly representative of the church; and the transaction of business with knowledge of all and election of officers by large poll. These ends are worthy and important. In what better way can they be secured?

**War's Destructiveness**  
Once the greatest hero was the man who killed the greatest number of his enemies. Now the man is counted noblest who saves and serves the most. This fact marks the progress of Christian ideas. General Lawton had no hate for Filipinos. He sought for them the best government possible. He aimed to develop local independence in regions where the rebellion was ended. He had learned the habits and needs of the people. If he had lived a year longer, probably the Filipinos would no more have wished to kill him than the Cubans would wish to kill General Wood. The Filipino who sent the bullet through the body of General Lawton killed his country's best friend. The wantonness of war could have no more woeful illustration than this.

**More Unity in Action**  
Rev. Dr. Joseph Parker, in the *British Weekly*, renews his plea for more unity of action among English Congregationalists. He asks, What right has any church to place itself outside the law of evolution; and intimates that changes in the structure of society make the old Independency quite out of date. He reiterates the necessity of safe-guarding en-

trance to the ministry. Once that is done, the question of a sustentation fund for clergymen in their old age is simplified. The United Congregational Church once formed, he holds that its resolutions upon matters pertaining to the denomination as a whole must have authority other than moral. He insists that the denomination should take all home and foreign missionary work and all educational institutions under its direct control. These suggestions will fall on more fertile ground now that so many of our English brethren have so recently visited this country and studied the evolution of Independency in this country toward a form of administration, which, while democratic, is no longer atomic. Even as we have modified Episcopacy and Presbyterianism, so they have modified us, and our English brethren must follow in our steps if they would be equal to their divinely appointed task.

**Unruly Students Rightly Dealt With**  
The suspension by the Amherst faculty, for probably the whole of the winter term, of four Sophomores who were among the ringleaders in the recent disturbance at a Springfield hotel is a wholesome disciplinary step. It will open the eyes of the student body to the fact that when college men behave like rowdies they are to be dealt with just as any other law-breakers are treated. The Springfield police mistook public sentiment when they thought that it would not tolerate the arrest of college boys off on a lark. This annual collision between the Sophomores and Freshmen at Amherst over the rights of the latter to hold a class supper, which in recent years has come to an extreme and unrighteous length, will, we trust, now cease forever. President Harris has met with courage and wisdom the first difficult question of administration that has confronted him. And college sentiment, as expressed by resolutions passed by the classes, has put itself on the right side of the line in condemning such disgraceful behavior as that at Springfield. Every now and then the marauding element in a student body gets the upper hand of the good sense which customarily prevails in college circles, but its season of supremacy is always brief and recurs less and less often.

**Presbyterian Wisdom**  
The Presbyterian Church will honor Christ and strengthen itself by adopting without further controversy the action of the New York Presbytery last week concerning Professor McGiffert. The presbytery has expressed its judgment that he is in error in his opinion that our Lord did not formally institute the Lord's Supper on the night before his crucifixion to be observed as a perpetual memorial feast; that the gospels of Luke and John may not in their present form have been written by those authors, and

may not exactly reproduce the very words of Christ; and that Jesus emphasized his message rather than his personality. Those who drew up the result which was adopted are perhaps as well trained and acute students of the New Testament as Professor McGiffert. They disagree with him in these points, and they undoubtedly represent the large majority in the church and in other Christian churches. All who are interested will know where the Presbyterian Church stands if it adopts this report. They will have before them Professor McGiffert's reasons for his opinion, and they will have all the facts which he has. If they are scholars, they can judge for themselves whether or not he is right. If they are not, they can safely accept the judgment of the majority. The Presbyterian Church has withdrawn from all responsibility for Union Seminary where Professor McGiffert teaches. Meanwhile he, his supporters and opponents, agree in their loyalty to Jesus Christ and in their obedience to his commands. They respect one another's intelligence, honesty of purpose, consciousness of imperfect knowledge and willingness to be led by the Holy Spirit. We do not see, therefore, how earnest Christians can come to a different conclusion on this matter than that adopted by the presbytery, namely, that "neither the interests of peace of the church nor the protection of the purity of its doctrine calls for any further action at the present time, but that a trial for heresy would work grave injury to the interests of Christ's kingdom."

### The Religious World, 1899

The Emperor of Germany says that this is the closing year of the nineteenth century. Though the majority are probably against him, it is, at any rate, a period of transition from an old to a new era. During the last quarter of the century the Christian world has been largely interested in scholarly investigation of the literary history and character of the Bible. Popular opposition to this study continues, but its intensity has subsided, and the permanent results have been incorporated into dictionaries, cyclopedias, commentaries and the literature generally used by the people in studying the Bible. Beyond question these results have become an acknowledged factor in influencing Christian faith.

The immediate consequences are not encouraging to the church, however great the satisfaction of many may be in the possession of new truth. Creeds long held sacred are disintegrating and dissolving, while relaxing hold on definite beliefs weakens the sense of personal responsibility to God and lessens the authority of conscience. The additions to the churches are the smallest for many years, so far as statistics show. Attendance on public worship and reverence for the Sabbath appear to be declining.

On the other hand, signs are increasing that a new era is approaching. It is true that interest in religion is not contributing as formerly to the building up of religious organizations. It is to a greater degree social than personal. It looks outward toward mankind, rather than

inward in self-analysis. It is a period singularly unfruitful of hymns. Yet interest in religion is not diminishing. Doctrinal discussion is commanding new attention, and it centers in the person and work of Christ. Restatements of belief in the Trinity, the forgiveness of sins, the work of the Holy Spirit and related doctrines are probable. Such restatements will issue out of quickened religious experience which, in relation to these themes, is the most profound that men can know. Already there are signs of revival in many churches. It is a shallow understanding of human nature which assumes that the period of revivals of religion is past. New conceptions of God and of duty to him will certainly generate great waves of religious emotion which will sweep over the land.

The increasing contact between nations, especially bringing Christian and heathen nations into closer relations, has brought to the front new problems of missions. The energies of the churches are being turned with fresh zeal in the direction of foreign missions, though interest in new enterprises of giving the gospel to the world are by no means absorbing. Yet they are finding expression in enlarged gifts to education, prompted by the conviction that larger responsibilities will fall on the coming generation for the uplifting of the world, and that they must be equipped for their work. It is easier than ever to get money for general education; harder than ever in this century to get money for theological seminaries.

Following this general survey with a glance at leading Christian denominations, we notice Congregationalists first because they are our own people, though eighth numerically in the list of religious organizations in the United States. The most conspicuous event of the year was the International Council, which met in Boston in September. It reflected the movement of thought and sentiment in the denomination throughout the world. It disclosed harmony amid diversity of views, a deepening faith and a genuine fellowship which is doing much to bring nations together in building up the kingdom of God. The conviction of the necessity of some reorganization and federation of our national benevolent societies is becoming acute. It is generally believed that the methods adopted when these societies began have been outgrown, have become costly and cumbersome. Temporarily the receipts for missionary work are lessened by this condition. Interest in foreign missions, however, is increasing. The sudden death of the president of the American Board, Dr. Lamson, the election of Mr. S. B. Capen as his successor, the changes in Eastern nations through war and diplomacy, the ravages of famine and pestilence, and the very encouraging reports from many missions combine to turn attention anew to the summons to preach the gospel to the world. The denominational statistics of 1898 are seriously disquieting. With a net gain of only six churches and 2,370 members, a net loss of 5,420 from the Sunday schools and 13,728 from Christian Endeavor societies, and a decline of \$552,405 in benevolences, the record is the least encouraging for more than a decade.

Presbyterians of various names have held an assembly in Washington which brought together representatives from the most distant parts of the world. The Presbyterian Church of the United States (North) has suffered somewhat from local dissensions, has paid off the debt of its foreign mission board, and is continually agitated in its attempt to cling to an outworn creed. It shrinks from another heresy trial, and perhaps may content itself with declaring its dissent from Professor McGiffert's peculiar opinions, as the New York Presbytery has done.

Methodist Episcopalians have made encouraging progress in raising a Twentieth Century Fund for education, missions and the paying of local church debts. They have held a second church congress. Like other denominations, they are seriously considering the reasons of their arrested growth.

Baptists, North and South, have attracted little attention by any unusual action, and the same statement applies to the Disciples and several other bodies whose works bring nearer the perfected kingdom of God.

Lutherans, many of whom come from other lands to ours with customs and habits disturbed by new environment, have been much occupied with discussions of their doctrinal basis, their liturgy and forms of organization.

Episcopalians have given much attention to the subject of marriage and divorce, with efforts to make the bonds of wedlock more indissoluble even than those of the New Testament. They have received Dr. Briggs with some spasms of reluctance, and have found new reasons for thankfulness that they are not as their brethren in England are—obliged to mortgage their consciences in return for emoluments and privileges conferred by the state.

Roman Catholics in this country have strenuously and adroitly opposed the efforts of Pan-German influence to subordinate to the church in Europe the characteristics developed by the greater freedom of American life. They have enough to occupy their attention in the problems thrust on them by the condition of Catholicism in the new possessions of the United States in Cuba, Porto Rico and the Philippines.

Unitarians are growing more conservative and constructive, and their national conference at Washington was the most religious and hopeful in their history. Universalists also, in their annual meeting in Boston, evinced unusual vigor and breadth of thought.

The interest in church unity, which found such general expression a few years ago, has mostly subsided or changed its direction. No new denomination seems to have been formed during the year to bring it about, and even Roman Catholics and Episcopalians have been much less clamorous in their calls to Christians of all names to come into their folds in order to fulfill the prayer of our Lord. But there is a growing disposition among Christians to recognize one another's claims to fellowship with Christ, and this may result in some practical federation or, at least, co-operation of denominations, which will lessen the strife and waste of needless rivalry. Meanwhile, a study of the names adopted by



small sects as their way of claiming to include all who have any right to be the children of God shows that church unity of the living body of Christ would foster hate rather than love. For example, we have Presbyterians, Reformed Presbyterians, Associate Presbyterians and United Presbyterians. But the United and Associate Reformed Presbyterian body, which numbers about 125,000, assumes to claim the titles, possess the virtues and reject the defects of all the others. Many of the smaller organizations are divided into two or more sects, who have found that they could not live together in corporate unity. The Dunkards have two camps—the Progressive Brethren and the Old Order Brethren. Those who call themselves Evangelical are divided into the United Evangelical Church and the Evangelical Association. The Salvation Army is divided into Regulars and Volunteers, each organization being independent and separate from the other.

The group of sects which claim to heal diseases has made considerable growth, and the opportunities to make money by healing have made the proportion of officers unusually large. More than 10,000 Christian Scientists devote their whole time and presumably gain their entire support as readers, teachers and practitioners. The Christian Missionary Alliance, under Dr. Simpson's leadership, has suffered from damaging reports of its financial methods, but has raised quite a large sum nevertheless. The Christian Catholic Church, Dr. Dowie's organization, is accused as being neither Christian, Catholic, nor a church. Its leader, in spite of attacks by mobs, has maintained several divine healing homes, baptized a number of persons by trine immersion, and in other ways has gratified weak lovers of spectacular display. A self-constituted apostle in Maine claims to have raised the dead and, at any rate, has raised considerable local excitement.

Mormons have sent many missionaries into various parts of the country, and have succeeded in getting into greater prominence before the nation than for several years by sending a polygamist to Congress. The opposition which will deny him a seat in the House is not against his religion but his morals. The newer sect of Mormons, which is opposed to polygamy, makes no complaint of persecution.

Various undenominational gatherings, such as the Christian Endeavor, Young Men's Christian Association and the International Sunday School Association, have been largely attended. Two greater meetings, projected for next year, are already attracting much interest, the Christian Endeavor in London and the Ecumenical Missionary Council in New York.

A survey of the movements of the Christian world for the year reveals checks, reverses, vagaries, here and there along the line. But the forward march is not really interrupted. The prophecies of Christ are more plainly approaching their fulfillment than ever before. The century began with almost the entire heathen world closed against the gospel of Christ. It is ending with doors wide open everywhere. So far as governments are concerned, the conflict between Christianity and heathendom is finished. The

whole world is practically controlled by nations whose religion is Christian. The great conflict of the coming century will be to determine what type of Christianity shall prevail, whether Protestant, Greek or Roman Catholic. These three types are represented by the Saxon, the Slav and the Latin.

## 1899

Barring the Peace Conference at The Hague, the retrial of Dreyfus, the federation of Australia and the war in South Africa, the year has not been especially notable nor comparable with 1898 as an epoch marking year in history. Neither because of new discoveries by scientists, nor far-reaching decisions of statesmen as to new policies for nations, nor the death of great men does it stand out as a memorable year. All that has been brought to pass this year in the realm of high politics was implicit in the events or decisions of last year or previous years.

Viewing the world broadly, it has been a year of marked prosperity, there being but few nations whose revenues have not reflected, with tolerable accuracy, accumulation of wealth on the part of their citizens, and this whether the nations be pacific Latin or Latin-American powers like Italy and Mexico, belligerent Teutonic powers like Germany and Great Britain, or ambitious, Asiatic Japan. On every hand there is abundant evidence that man's ability to gain wealth has increased by leaps and bounds during recent years, applied science, freedom of trade, stability of monetary standards, mobility and security of exchange of capital being the responsible factors. That man has made equal progress in distributing wealth equally none have the temerity to assert, and that the ethical development of the race has been comparable with its betterment in material conditions there will be few to affirm.

### PARADOXES AND RACIAL ANIMOSITIES

It has been a year of paradoxes. The ablest and most ethical of Occidental statesmen gathered around the council board at The Hague, summoned there by the autocrat of Russia, to devise ways of bringing to pass international litigation and arbitration, have formulated wise plans, and, to a degree, committed their respective governments to the gradual if not immediate abolition of war and the mitigation of its horrors. But, contemporaneous with this action on the part of Europe and America, partition of Africa and Asia and the islands of the sea has proceeded with unabated vigor, and the year ends with the two greatest of English-speaking democratic peoples at war—not with each other, for the year has witnessed a strengthening of the ties between them—but with those who are contending for home rule.

It has been a year when racial animosities have been aroused to an unusual degree. Japan inwardly resents European intrusion, although outwardly welcoming it and formally throwing down all treaty barriers. Most of all, she aspires to domination of China if any external power is to dominate, for is she not the rightful titular leader of the yellow race, and far worthier to point the way than Russia or Germany? So she

reasons and feels. Holland, Belgium and the masses, in Germany, by the issue raised in the Transvaal, have had all their distrust for and hatred of the English aroused. The Celt in Ireland and the United States has been deeply stirred for similar reasons, while the Celt of France has been stung to wrath by the universal condemnation of France for the iniquity of her military staff in dealing so unjustly with Dreyfus, Picquart and Zola, and is now retorting in kind with vilification of Great Britain, not sparing the venerable Queen Victoria.

Nor have we in this country escaped. Afro-Americans are disquieted by the course of events in the South and in Spain's former possessions and by the assertion of Caucasian race superiority, which is at the root of present proscriptive legislation in the South and prospective reconstruction legislation for Porto Rico, Cuba and the Philippines. The understanding between the British Foreign Office and our Department of State as to a common course of diplomatic action with respect to Samoa and China has stirred the wrath of the Irish and German elements of the population, and excited apprehensions not quieted by official disclaimers nor by the fact that official Germany seems to be party to the understanding. The aid lent by the Dominion of Canada to Great Britain in dispatching troops to the Transvaal has vexed the French element of the confederation and revived race feeling there. The racial strife in Austria, between Slav and German is as bitter as ever. Could the war in South Africa end tomorrow by magic the seeds of racial bitterness, recently sown would take decades to extirpate. With the war prolonged, as now seems probable, the harvest of tares will be great. Nor will our task in the Philippines be rendered easier by the race antipathy and personal hatred engendered by the clash of arms. In fact, as the century wanes, it witnesses a marked revival of race antipathy among the masses at the same time that the nations officially are nominally drawing nearer together.

### AMERICA'S POLITICAL PROGRESS

At home there has been a continuation of the marked gain in our national export trade, a phenomenal increase in business, a general rise in prices and to a lesser degree in wages, large harvests, vast revenues for the Government coupled with large increase in expenditures caused by the war in the Philippines, a steady drift toward the adoption of gold as our national monetary standard, the obliteration of sectional misunderstandings and hatreds, and an era of good feeling in politics which makes it easy for the Administration and Congress to accomplish constructive legislation. Such a state of national finance and popular temper, when contrasted with the period following the Civil War, is nearly ideal, in view of the tasks lying just ahead for Executive and Congress to solve, and should be the occasion of rejoicing and gratitude by all patriots. Yet, on the other hand, it must be admitted that an able and united party of opposition in Congress and out of it would be wholesome as a brake. But such a party with us is lacking, there being even greater dissensions in the Democratic ranks here than there are in the Liberal ranks in Great Britain or in Germany.

Our national Senate has been bettered in its *personnel* by the elections of the year. In the House in particular and in Congress as a whole the center of authority has shifted from the East to the Mississippi Valley. When death took Nelson Dingley and when law won Mr. Reed there was more than a change in *personnel*. Iowa, by the long service of Senator Allison as chairman of the committee on appropriations, by the elevation of Mr. Henderson to the speakership of the House, and by the long service of Congressmen Hepburn, Hull, Cousins and Dolliver, at once took the place of power in the counsels of the Republican party and the nation that Maine so long had held. The change was symbolical. The new New England of the Interior is to dominate the life of the republic in the future rather than the old New England along the Atlantic coast with its ever increasing Celtic and Roman Catholic population and its comparatively insignificant number of electoral and congressional votes. Its leaders are more in sympathy with the larger conceptions of national duty and privilege. It feels within it the same impulse to send forth pioneers that once stript New England of the flower of its English stock. It is the area where the great staples of national wealth—wheat and corn—are grown.

Victories of the people over grasping capitalistic transit monopolies in Chicago and Boston, the defeat of the Ramapo water steal in New York city, the victories for reform candidates in San Francisco and Baltimore municipal elections, the proposed new code of uniform municipal legislation in Ohio and the general spirit of independence among voters on questions involving municipal administration have made the year a notable one to those who cherish the hope that some day all our cities will be administered as business corporations on business principles.

#### THE HIGHER REALMS OF LIFE

Turning from the realms of commerce and politics to those of art, religion and education, it may be said that the year has been notable. Elsewhere we treat of the religious happenings of the year. In the realm of art it is difficult to see any abatement in the upward trend of our life. The vigorous way in which our artists have faced the problem of adequate representation at the Paris Exposition, the increasing interest in suitable mural decoration of our churches, public libraries, judicial chambers, etc., the never-ceasing purchase of valuable ancient and modern European masterpieces for our private and public galleries, the firm adherence by the Federal authorities to the recently recognized principle that our Federal buildings should be designed by architects chosen for their merit after searching competition and not because of political pull, the splendid result of Mrs. Hearst's competition among the best American and European architects for the plans for the new buildings of the University of California, and last, but not least, the result of the joint labors of our sculptors in the beautiful Dewey Arch, all go to show that our people are becoming more refined and artistic, and that our native artists can count as never before upon the appreciation and patronage of an increasingly wealthy and artistic public.

In the realm of education it surely is not without significance that already the free public school system is established in Porto Rico, Cuba and the Philippines; that the great commonwealth of New York has a commission at work co-ordinating its State system of education; that the University of Pennsylvania and Columbian University, Washington, D. C. announce courses in diplomacy and international law calculated to give to students preparation for service as intelligent servants of the state; that Yale, Amherst and Brown, the State Universities of California and Iowa, and Wellesley have elected and inaugurated as presidents such men and women as Messrs. Hadley, Harris, Faunce, Wheeler, MacLean and Miss Hazard; and that Harvard, for the first time in its history, has formally and publicly awarded honors gained in scholastic competition.

Perhaps no feature of our national life is more significant now than the increasing disposition of the national and state authorities to listen to the advice of expert authorities, and to utilize that opinion in shaping administrative and legislative action. From the appointment of Prof. John Bassett Moore of Columbia University as assistant secretary of State and later as secretary of the American commission to negotiate with Spain at Paris down to the recent wholesale employment of economists and statisticians to gather information for the congressional committee investigating the trust problem, and the selection of Leonard Wood as governor-general of Cuba, the principle has been clearly recognized by the present Administration with but few marked exceptions.

Nor is the body of expert opinion on fiscal, industrial and commercial matters now at the disposition of the Executive and Congress wholly that which is solicited and paid for. An ever increasing body of information and opinion is being placed at their disposal by the deliberations of such conferences as have been held at Buffalo and Chicago during the past year to discuss the trust problems, and in the annual proceedings of the American Historical and the American Economic Associations. Moreover, the more intelligent and public-spirited of our national legislators are realizing that the wider their personal acquaintance with their own country and the world the better they can serve in their places in Congress, and those of them who during the past year have visited Alaska, the Philippines, China and Japan and Cuba and Porto Rico, will speak with an authority in Congress that no other course of preparation could have given them.

That our recent national departure from a time-honored foreign policy has called forth so little clamor and dissent is due, in our opinion, to no one fact more than this—that we are without a peer as a nation of travelers. The voters all the time have been more cosmopolitan and wide-visioned than their representatives. The charge that by taking on dependencies we are reverting to British theories of government has not seriously disturbed those Americans who, by personal observation, have contrasted the orderly state of affairs in Jamaica, Egypt or India with the lawlessness of our own Southern States.

#### OUR NEIGHBORS NORTH AND SOUTH

For Canada it has been a year of business prosperity, of drawing tighter the bonds of union with Great Britain, and of somewhat lessened asperity of feeling toward the United States, although unfortunately the efforts of the Joint High Commission to settle the Alaskan boundary have proved abortive, a *modus vivendi*, however, having been arranged.

Mexico flourishes in every way under President Diaz, her revenues, her manufactures, her schools and her civilization increasing steadily under what is nominally republican but really autocratic rule.

Central America and South America have counted but little in the world's history for the year. The decision of the Paris arbitration tribunal relative to the disputed line between British Guiana and Venezuela stands out, however, as proof of our disposition to play the part of elder brother when Europe and South American republics clash; and next to the Peace Conference of The Hague it is the most prophetic event of the year. An effort to create suspicion of our ultimate intentions respecting Central and South America has been made by the more bitter of the Spanish residents in the Latin-American republics, who have asserted that Cuba and Porto Rico are but the first morsels for our greedy maw. The more intelligent of them realize, however, that they have far more to fear from Germany or Italy than from us. Southern Brazil is fast ripening into a prospective German colony.

Porto Rico, under the military rule first of General Henry and now of General Davis, has been quiet and orderly and has made decided progress politically and educationally, but industrially and commercially it has suffered for lack of a definite policy respecting freedom of trade in our ports.

Cuba, formally ceded to us as guardian on Jan. 1, 1899, has been singularly tranquil. Hygienically considered, it is a transformed island. Under the wise administration of our army officials, racial antipathies have been mollified, the judicial and revenue systems have been modernized and revolutionized, no blood has been shed, the troops have been gradually withdrawn and, as the year ends, responsibility for carrying out still farther the work of rehabilitating the island is put in the hands of the one man in all our nation best fitted to do it—General Leonard Wood, the recent model governor of the province of Santiago, whom the Cubans trust unreservedly.

#### THE BRITISH EMPIRE

In the vast British empire its very existence has been imperiled by the unexpected strength of the Boer forces in South Africa, the humiliating defeats inflicted upon the flower of the British regular army, led by her ablest generals, and the consequent loss of prestige to British strength and skill, not only in Africa but in Asia. The crisis has served to draw the British stock of the empire—the motherland and her colonies—together in a way which naught but sorrow and fear could do. But what the effect will be upon Britain's foreign rivals and upon the subject races of the empire time alone can reveal. Lord Salisbury's mas-



terly diplomacy, by which both France and Germany have been satisfied in definite treaties defining the partition of African territory and Pacific insular possessions, and his co-operation with Secretary of State Hay in bringing to pass Anglo-American *rapprochement* have lessened much the gravity of Britain's present position. But with chronic famine and latent native unrest in India, with Russia hanging on her flank in Central Asia and rebellion rife in South Africa, she closes the year in a sad, wistful, yet grim, mood, conscious of little sympathy from Christendom outside of her own imperial bounds and the United States.

## FRANCE

France has passed through one of the most critical years in its history and again disappointed its detractors. President Faure died suddenly, somewhat besmirched in character by *post-mortem* revelations; and Loubet, another *bourgeois* president, came to the presidency in an orderly fashion. He has shown far more backbone and good sense than any recent president. The Dupuy ministry had to go because of its opportunism, and the coalition ministry under Waldeck-Rousseau as premier, with General Gallifet as minister of war, has done admirably in weeding out the incapable and venal from the military staff, in co-operating with the judiciary in dealing with the Dreyfus case, and in placating the demands of the socialists who, now that they are represented by two of their ablest leaders in the cabinet, are following the example of their German brethren and becoming less radical, more opportunist in their policy.

Dreyfus's retrial, ordered by the Court of Cassation, although it leaves him technically guilty in the eyes of French law, he being free today only by the lenity of the pardoning power, is, in the eyes of Christendom, an innocent man, and the real culprits are the venal and heartless military superiors and their Roman Catholic and anti-Semitic allies. Never has universal public interest been so focused on the destiny of a human being as it was during the retrial of Dreyfus, and the popular verdict is that on evidence produced at Rennes he is innocent. Until France so declares him, she will be at odds with the sentiment of Christendom.

## GERMANY AND ITALY

Germany, waxing wealthy internally, has seen her domestic politics become less bitter as the Socialists become more opportunist in their tactics. Its emperor's ambition for her has carried her far on the road toward a larger navy, definite territorial acquisitions in Africa and Asia, slow but sure domination of Asia Minor and Constantinople and control of important insular possessions in the Pacific. Both France and Great Britain have been drawn nearer to Germany during the year by the emperor's tact and by definite diplomatic agreement.

Italy has recuperated her strength and turned in a national surplus for the first time in many years. Friction with France over customs duties has abated somewhat. Italy's successful protest against the papacy's participation in The Hague Peace Conference has not lessened the tension between the Vatican and the Quirinal.

## SPAIN, AUSTRIA, RUSSIA

Spain, with money derived from the sale of the Carolines to Germany and from the United States as a *solatium* for the Philippines, has avoided a crash. But her finances are in a precarious condition, and some of her provinces are virtually in a state of rebellion against the general government, Catalonia being especially recalcitrant. Castelar's death has removed her greatest orator and publicist.

Austria is rent by racial feuds between Slav and German, and the year has seen no radical change for the better. Politically and diplomatically she is considerable of a negligible quantity now.

Russia, by her virtual extinction of Finland's autonomy, in direct violation of ancient and venerated pledges, has not only caused an exodus of Finns to more liberal lands, but aroused the suspicions of Scandinavians in the northern peninsula and earned the contempt of Christendom—a contempt not weakened at all by contemplation of the fact that the Peace Conference at The Hague was called by the czar. In Asia Russia has made Tientsin an open port to all nations and asserts that such is to be her uniform policy in all land acquired from China. Both for her own domestic development and for her Siberian and Manchurian engineering and industrial works she has drawn largely during the past year on American manufacturers and builders. Disputed claims respecting American sealers seized in the Bering Sea are to be referred to arbitrators selected by the United States and Russia. Count Cassini, Russia's astute ambassador at Washington, has left no stone unturned to make the United States, at least, neutral, if not pro-Russian, in the fight for supremacy in China, but he has failed seemingly, and today the only power that keeps Russia at bay in China, now that Great Britain has her hands full in Africa, is the expressed preference of the United States for the *status quo* in China, and for the open door.

## AFRICA

Africa has seen the Khalifa killed and Lord Kitchener assume control of the Soudan. Germany and Great Britain have come to a definite agreement as to their belongings in Southern and Central Africa. Cecil Rhodes has been the kaiser's guest in Berlin, the way is clear for a railroad from Cairo to the Cape, and each Power has its policy cut and dried when Portugal's African possessions come into the open market. France and Great Britain also have agreed as to their spheres of influence in the Soudan, thus removing a powder-mine which a spark at any time was likely to explode. The United States, by show of force, has compelled Morocco to settle long-standing claims. Liberia, pressed by Germany and France, has asked protection from Great Britain and the United States and has received it in a tentative way. King Menelik of Abyssinia has coquetted with Russia, and the two Powers in conjunction by their conduct may some day clash with British ambitions on the Red Sea and along the Upper Nile. Egypt has prospered, as usual, under British rule and had an uneventful year. As the year closes, the interest of the world centers on the British fight for supremacy in South Africa.

## ASIA

In Asiatic Turkey German settlers and German capital are fast getting a foothold, which Germany may be counted upon to protect by the sword, if need be. Recent concessions from the Turkish government give Germans the right to build and control a railway down the Euphrates valley to the Indian Ocean, a line of enormous strategical and commercial value. Germany and not Great Britain now cicerones the Turk, and bars the way of the Slav to Constantinople. Persia shows little vitality and is coming spoil for European powers. India, burdened by terrible, long-continued famine and not over-prosperous financially, has become a gold standard country during the year. With the advent of Viceroy Curzon and his American wife the social side of the vice-regal life has become very splendid and formal, and the business side of it very vigorous and somewhat radical, marked innovations in policy and method already having been inaugurated.

China has witnessed a conservative reaction, not pleasant to contemplate at a time when she needed bold and radical action if she was to be saved from foes without. Japan and Russia have openly contended at Peking for recognition as Powers best fitted to guide the venerable sister nation out from semi-barbarism up to civilization, but China cannot be said to have given either of them encouragement, for she distrusts the capacity of the one and fears the motive of the other. On the other hand stand Great Britain, the United States and Germany, preferring the *status quo* but insisting that whatever China does she must save freedom of trade to British, German and American traders. Meantime, while this strife in high politics goes on, the internal strife between Manchuria and Chinese increases; Manchuria is fast being Russianized, as are other northern provinces, and all through northern Asia and in Turkestan the Slav is slowly but surely winning ascendancy over nature and the natives by a process of assimilation rather than one of extinction.

## THE PACIFIC ISLANDS

In the islands of the Pacific history has made rapidly and in significant ways. Early in February the armies of the Filipinos and of the United States first clashed at Manila, and the contest still is on. The first campaign was comparatively unimportant in its results to the Americans, but the bitter, relentless pursuit during the fall months has scattered the forces of Aguinaldo in Luzon. Sulu, Mindanao, Negros and the other islands of the archipelago have either been won without a trace of battle or after comparatively little bloodshed, and, taking the archipelago as a whole, its inhabitants have protested but little against the United States taking the place formerly held by Spain, by a title which in the eyes of international law at least was entirely valid after the ratification of the Treaty of Paris by the queen of Spain on March 17. To the United States, also, have fallen the island of Guam and the island of Tutuila in the Samoan group—this latter by a treaty between Great Britain, Germany and the United States, yet unratified by the Senate, by which Great Britain withdraws from Samoa, and Germany ac-

quires title to most of the group. Germany also has acquired the Caroline Islands from Spain during the year, and is losing no opportunity to establish naval and commercial outposts in the ocean which her merchants and manufacturers see is to hold the coming trade of the world on its waters.

## JAPAN

Japan has had a troublous year in its internal politics, and a momentous year also, inasmuch as special concessions to foreigners have been abolished and the jurisdiction of Japanese courts and laws over all inhabitants has been conceded by foreign powers. In short, Japan now has all the rights and privileges in the parliament of nations which any Occidental power has. The advent of the United States in Hawaii and the Philippines has been welcomed. In China and Korea Japanese diplomats have been crossing swords with Russian diplomats, with the outcome still in doubt, each side claiming that the mutual relations are agreeable, but every observer knowing that they are not. Reactionary forces are still powerful in Japan, and the Christian schools have felt them most during the year.

## AUSTRALIA

Australian trade in food products has been much stimulated by the wars in the Philippines and in South Africa. The cession of Samoa to Germany is far from pleasing to the imperialists of Australia, who realize that, with the coming of Germany into the Pacific, their insular security is lessened. For the same reason they are glad to see the United States in the Philippines. Renewal of the scheme of colonial federation has met with the approval of the voters of the island continent at a general plebiscite, and ere long we shall see a new nation like Canada rising in the South Pacific.

## THE SICKLE OF TIME

Father Time has not been idle. Our own ranks of political leaders and legislators are minus Vice-president Hobart, the venerable tariff and currency lawframer and maker, Justin A. Morrill of Vermont, and the wise, unpurchasable Nelson Dingley. Germany lacks Bismarck's successor as chancellor. Caprivi, France has seen President Faure and M. Jules Cousin pass on, British high courts of law and international tribunals never again will listen to the arguments of Baron Herschell, Spain is bereft of Castelar, her greatest orator and most prolific writer on the philosophy of history, and our highest court of law misses the veteran jurist, Stephen J. Field.

Of scientists, Douglass Galton, Lawson Tait and Sir J. W. Dawson among the British, Buckner and Bunsen among the Germans, and O. C. Marsh and D. G. Brinton among the Americans have made their last discovery as mortals.

Death has dealt sparingly with *littérateurs*. Grant Allen, Florence Marryatt and Mrs. E. D. E. N. Southworth are the most prominent of the English authors who have passed beyond; and of first grade American authors there is not a single one to mourn. France has lost Erckman, Sarcey and Cherbuliez.

Rosa Bonheur has laid aside her brush. Johann Strauss will compose no more light music—for mortals. Baroness Hirsch, having partially carried out her

late husband's plans of beneficence, has joined him in the other life. Cornelius Vanderbilt has left behind a memory of good deeds and abundant industry, and has gone where "thieves cannot break through and steal." Robert Ingersoll and Dwight L. Moody, popular protagonists on opposing sides of religious belief, have swayed audiences with their eloquence for the last time.

In the ecclesiastical world the workmen on the temple have been smitten on the right hand and on the left. Our Free Church brethren in Great Britain miss such stalwart men as Charles A. Berry of Wolverhampton, and Profs. W. G. Blaikie of Edinburgh and A. B. Bruce of Glasgow. Nearer home our Presbyterian friends note the falling out of ranks of Moses D. Hoge, Henry M. Booth and Charles S. Robinson, our Methodist brethren close ranks where Kynett, Nast and Newman once stood, and the Nestor of American Universalist divines, T. J. Sawyer, has certitude now where he formerly had opinion. By the death of Bishop Watterson of Columbus the country as well as the Roman Catholic Church lost a relentless foe of the liquor traffic.

From our own ranks we miss the veteran and beloved secretaries, Alexander H. Clapp and M. E. Strieby, the eloquent and energetic Walter M. Barrows, the irenic and persuasive C. M. Lamson, the thinker and seer, Samuel Harris, and latest of all to pass on President Simmons of Fargo College, who had put the best years of his life into establishing Christianity on the frontier.

## A Wise Winner of Souls

We have thought of many sentences which would describe Dwight L. Moody, but we believe he would choose first the words at the head of this article. When he was starting for England in 1873 some one asked him why he was going. "To win ten thousand souls for Christ," he said, and declared out of his heart the ruling motive of his life.

Many are now living who remember vividly the impressions made on them by the accounts published twenty-five years ago of the wonderful revival meetings held in Scotland and England by Moody and Sankey. At first these stories seemed greatly exaggerated. But as circumstantial accounts of revivals in many places followed one another, prayerful and passionate longings were kindled for like blessings in our own country; and Mr. Moody came back to the United States to find the way prepared for him to preach the gospel to immense audiences in New York, Chicago, Boston and other great cities. Similar results were produced here to those in Edinburgh, Glasgow and London.

Then American Christians began to be interested to learn that for nearly a score of years Mr. Moody had had a romantic career in his own country. He had planted a great mission school in Chicago which had grown into a church of unique character and large usefulness. He had been president of the Chicago Y. M. C. A., a great leader in Sunday schools and a worker for Christ of vast energy and zeal in the army during the Civil War.

For a quarter of a century the name of Dwight L. Moody has been known through-

out the Christian world. His sermons and songs have been distributed by millions of copies. He has preached in many lands. He has planted and cared for schools to raise up an army of workers for Christ. He has gathered about him many men of great spiritual power and eminent scholarship, who have gladly learned from him while they have taught others under his direction. In all his career he has been possessed by the same unselfish, tireless purpose to win souls for Christ. His last illness prostrated him while many thousands were gathered to hear him in Kansas City, and among his last words before he passed away last Friday were: "I have always been an ambitious man, not to lay up wealth, but to find work to do."

It is a difficult task to describe this winner of souls, this unordained minister, this uneducated teacher of teachers, this missionary who was sent out by no society, yet who made continents listen to his message. But we give briefly the impressions from a personal acquaintance which began nearly twenty-five years ago.

Mr. Moody had an unfailing reservoir of physical vitality. His blood flowed generously through big veins which connected heart and brain. He had a profound sympathy with common people and a keen penetration into their thoughts and motives, a rich experience of the trials and joys and affections of a typical New England home, a vivid, practical and serviceable imagination, combined with a strong sense of humor, which enabled him to appeal effectively to the emotional nature. His unshaken faith in God and abounding joy in doing good supported the persistence with which he sought to lead men to Christ.

Mr. Moody's want of thorough education and his literalness of interpretation of the Bible led him into mistakes and sometimes into harsh judgments of good men. But his unselfish love for men kept him in sympathy with those from whom he differed. It was amazing that he kept so much in the background his peculiar views concerning the second coming of Christ and the historicity of the story of Jonah, while he pushed so constantly on the attention of men Jesus Christ as their Saviour and Lord. He thought he studied the Bible only, yet he was always studying men who made and illustrated other books. "Give me something out of your heart," he would say to his friends; and he would seize what they gave him and use it skillfully to interpret the Book he best loved.

Mr. Moody was a wonderful leader of men. Everywhere he went he set others to work for Christ. No one was so bad as to be repulsive to him, and no one was so wise or good that he did not venture to approach and use him to further his service for Christ. Thousands of waifs rescued from rags and wretchedness are useful men and women because Mr. Moody put his arms of love around them and lifted them up. He has builded many structures in many cities where young men and women gather to work for and worship God. But his noblest monument is made of living stones builded together for an habitation of God through the Spirit. His life can best be summed up in one sentence: He was a wise winner of souls.



## Trusting God's Providence

With the end of the year reflection in large measure naturally takes the forms of reminiscence and forecast. Whether one's experience has been chiefly that of misfortune and sorrow or of prosperity and happiness during the year, the vicissitudes of life are too well known to allow any of us to look forward without something of apprehension. Differences in temperament cause great varieties in anticipation, but the most hopeful soul comes too often into contact with disappointment and grief not to be aware that in his turn they must befall him also. It is this which saves the thought of trusting in God's providence, which so often is impressed in literature and in Christian utterances, from becoming commonplace.

The duty we all recognize. The inculcation of the duty is so frequent and stereotyped that we sometimes should weary of it but for our inner consciousness that the need of divine help not only is ever present, but may be destined to be revealed to us in unique and trying forms, perhaps at once. Thank God that our revelation of the deity has taught us that he is our Father and Friend! If we were compelled to think of him as only the superhuman man whom the ancients knew, what a blank there would be in the place of that filial trust which the Christian knows!

We trust our Heavenly Father to provide for us, not merely in things material, but most of all in the guiding of our lives, in the shaping of our aspirations, in the fulfillment of our hopes, in the return of our sympathy and love, because, however imperfect our acquaintance with him may be, we know that he can be trusted to do just these things for us. It is the testimony of common sense that God's providence is over us and can be depended upon. It is that of duty that we trust it. And this trust is also the fruit of experience. It is a sad comment on the dying year which he makes who says that it has not quickened his sense of God's nearness, providence and love. The year for him has been largely a failure, whatever it may have seemed to bring of prosperity or progress in his life.

It is a source of blessing to look forward into the future with the serenity which is based upon companionship with the Almighty and upon the sense of his over-ruling care. Nothing can divide us from him, nothing can cool his love for us, nothing can veil the freshness of the relation between us which the past has developed. Whether it be in the details of outward life, our comings and goings, our buyings and sellings, or in our inner experiences, our failures to learn or our nobler and higher aspirations and hopes, over one and all and in one and all the providence of God superintends and controls. In the beautiful words of George Herbert:

Lord, it belongs not to my care  
Whether I die or live.  
To love and serve thee is my share,  
And that thy grace must give.

Governor Wolcott of Massachusetts, in praising the Pilgrim and Puritan founders of the colony of Massachusetts last week, put an old truth in a new, apt setting when he said "that with a great purpose there is no such thing as a small beginning."

## Current History

### Forefathers' Day

Forefathers' Day this year was notable for the avidity with which the speakers of eminence seized the opportunity to peer into the future as well as to look back on the past. Governor Wolcott of Massachusetts, speaking before the New England Society of New York, Secretary of the Treasury Gage, speaking in Orange, N. J., Clark Howell of Atlanta, Ga., speaking in Buffalo, N. Y., Bishop Lawrence of Massachusetts, speaking before the Society of Colonial Wars in Boston, all struck the note of optimism concerning the future and welcomed the burdens of the hour, at the same time that they made it clear that the new tasks made greater regard for the teachings of history and science imperative on our public officials and the people whom they represent and serve. The speech of Hon. John Barrett, formerly United States minister to Siam, from which we quote in another paragraph, was notable, not only for its defense of the Administration, but also for its masterly presentation of the economic aspects of our control of the Philippines, and the effect that control will have upon the future of Asiatic trade and history. The speeches of Mr. Howell in Buffalo and of Prof. W. Gordon McCabe of Virginia at New York were notable as expressions of loyalty by men of the New South. It should not be overlooked that at the dinner in New York the health of the queen of Great Britain was drunk with zest and unfeigned veneration.

The day at Plymouth, Mass., was notable because of the formal opening of the new meeting house of the Unitarian church, which retains the property of the original Pilgrim flock. It is an ornate stone structure, with handsome memorial windows and mural tablets, and the ceremonies attendant upon its dedication were rendered impressive by the presence of Governor Wolcott, Edward Everett Hale, Prof. F. G. Peabody of Harvard and other notable Unitarian laymen and clergymen. With most that was said the candid historian can have no dispute, but some of it was a grotesque perversion of history in order that the Unitarian trumpet might be blown.

### The Death of General Lawton

Considering the perils braved by our troops in the Philippines, the fatalities have been remarkably few and light. But when a Filipino's bullet found its way to the heart of Gen. H. W. Lawton on the 19th, while he was directing the operations of a small detachment of our troops at San Mateo, near Manila, then we lost our ablest military leader on the islands—some would say, in the entire army—and a man whose knowledge of and sympathy for the Filipino would have made him an invaluable adviser during the period of reconstruction. He died as he would have wished to die, with face to the enemy and at the height of his fame, after a trip to the north of Luzon in pursuit of Aguinaldo, in which he outdid all his remarkable feats of endurance, rapidity of movement and grimness of pursuit which had made him famous as a fighter of Indians at home. But as one reads of his reckless and useless putting of himself to the front, his deliberate offering of himself as a target to the enemy, one cannot but feel that it was

recklessness which bore fruit in awful waste. The nation needed his knowledge, will, example, both in war and peace.

Notwithstanding his long career in the army, he did not begin to rise rapidly or draw a large income until the outbreak of the war with Spain, hence he leaves but little to his widow and children, who were with him at Manila. Already Congress has before it bills which, when passed, will insure his widow a comfortable pension. His old army friends also are standing sponsor for a public aid fund, and the money is flowing in. Manila is full of mourning, not only among the Americans, but also among the more intelligent and sympathetic natives, such as the officials of the surrounding municipalities and the members of the Supreme Court, men whom he had helped induct in office and had seen start on the task of giving home rule under American guidance—these, too, are sincere mourners. The President, the Secretary of War, General Otis have issued formal tributes of respect and affection worthy of the man and them. We cannot agree with those who petulantly or hastily say that the loss of one such life outweighs the value of all the Philippines and all the Filipinos. It has too omniscient a sound. It has at bottom a caste spirit. General Lawton would have been the last man in the world to think—much less utter—any such thought. Good men and brave always have had to and always will have to suffer and die in order that their less fortunate brothers may rise in the scale of civilization. We mourn General Lawton's untimely and unnecessary death, but we envy him his fame and his reward.

General Lawton has often been quoted as opposing the war in the Philippines, this opinion being based on a statement of his reported in these columns by Rev. Peter MacQueen. At the dinner of the New England Society in New York last week, Hon. John S. Barrett, ex-United States minister to Siam, read the following from a personal letter from Lawton to him:

I would to God that the truth of this whole Philippine situation could be known by every one in America as I know it. If the real history, inspiration and conditions of this insurrection and the influences, local and external, that now encourage the enemy, as well as the actual possibilities of these islands and peoples and their relations to this great east, could be understood at home, we would hear no more talk of unjust shooting of the Filipinos and hauling down our flag in the Philippines.

If the so called anti-imperialists would honestly ascertain the truth on the ground, and not in distant America, they, whom I believe to be honest men misinformed, would be convinced of the error of their statements and conclusions and of the unfortunate effect of their publications here. If I am shot by a Filipino bullet it might as well come from one of my own men, because I know from observations, confirmed by captured prisoners, that the continuance of fighting is chiefly due to reports that are sent out from America.

### The Pacific Cable

Congress has before it several projects for the construction of a Pacific cable, which all authorities now concede our political and commercial realities and potentialities in the Pacific demand. The vital issue seems to be whether the Government should build and operate its own cable line and plant, or charter a private corporation, pay high rates to it for a long

term of years and at the end be no richer in equipment or less subject to private dictation as to terms than when it began. Naval officials who have surveyed the prospective route, and who have estimated the cost of construction and revenue, claim that if the nation will invest \$10,000,000 for construction, and \$1,000,000 for maintenance the first year, after that the cable can be operated and kept in repair by the postal department from revenues derived from its use. It will be interesting to see whether the nation is thrifty enough to decide to do its own work and own its own plant, or whether it will play into the hands of speculators, who, after milking our treasury for years, will be perfectly free to turn the plant over to a foreign power if they see fit. Give the Secretary of the Navy and the Postmaster-General a chance, we say.

#### A Black Christmas for Great Britain

Christmas week in Great Britain was a gloomy one. The news from the seat of war brought no cheer. It told of no forward movement of the troops to victory, and it brought discouraging news from the besieged towns, where disease is beginning to decimate the population. The only bright clouds in the sky were the splendid response of the Australian colonies and Canada to the intimation that the motherland would like more aid, and the springing forward of the yeomanry of England to meet the call for mounted troops. Members of the nobility are going to the front, and men of letters, like Conan Doyle and C. D. G. Roberts, the Canadian poet, as well. Lord Kitchener sailed from Alexandria and Lord Roberts from Southampton last week for South Africa, the departure of the latter from London being the occasion of a remarkable demonstration of trust and affection. Reports of the battle at Tugela River, when Buller was defeated, show that the slaughter of the British was terrible, and the superiority of the Boer artillery, both from the standpoint of intrinsic power and tactical usage, being very marked.

Criticism of the ministry and the war office continues very fierce in some of the London journals; Mr. Bryce continues, in his public addresses, to hold Mr. Chamberlain responsible for the war; and Rev. Hugh Price Hughes, in his church last Sunday morning, was taught, by interruptions and searching questions, that he could not preach anti-Boer sermons without crossing the opinions of some of the congregation. "But, taking Great Britain as a whole, it is showing splendid grit and reserve force and a determination to save the imperial structure, no matter what the outlay of men or treasure."

The interference of British naval vessels with American flour in transit to the Transvaal has raised questions of international law which our State Department is carefully considering. That Great Britain will be forced soon to act peremptorily in dealing with Portugal is apparent, for Portuguese officials at Delagoa Bay are permitting vessels to land all sorts of supplies for the Boers there. Great Britain and Germany sometime since agreed on a policy with respect to these possessions of Portugal. But it was a policy of peaceful partition when Portugal should be willing to sell. Whether Great Britain can force the issue now without causing

friction with Germany is a problem, but we think she can, for her understanding with Germany on greater matters is so important to both that Germany would not allow a difference of opinion on this matter to imperil the whole structure.

For Current History Notes see page 1012.

### In Brief

The Advent gift was peace.

Tomorrow begins where today leaves off.

Nineteen centuries cannot make God forget.

All years end well that have been spent for God.

When God locks the door our hearts may be at peace. Would Noah have been thankful for an open door?

Leave the past with God and trust the future to his hand; but take thou care to make the most of this one day.

Many Friday night prayer meetings were made more tender and serious by the allusions to Mr. Moody in prayer and remark.

You will not regret the time spent in reading the careful editorial summary of the events of the year in the religious, political and industrial world.

The *London Independent*, among its many New Year greetings, contains the following from R. F. Horton, D. D.:

It is my great hope that the *Independent* may, like the *Boston Congregationalist*, become a paper which, apart from its denominational interest, may rank with the best issues of the weekly press in the country.

We hope that our subscribers will understand that each one who sends a request may receive our Handbook for 1900 free of charge. Owing to the inquiries which continue to come regarding the matter, we repeat this announcement, which has already been made more than once in our columns.

The city of Springfield, Mass., just now, through its city library and art museum, is directing the attention of its citizens to Cromwell in a way that is remarkable, whether considered from the standpoint of the perfection of the bibliography on Cromwell issued from the city library, or the completeness of the collection of Cromwelliana displayed in the art museum. Those interested either in the theme or in the utilization of libraries and museums as effective parts of the municipal educational plant should send twenty-five cents to the city library for the Cromwell list.

We are glad to see on a number of church calendars pleas from the pastors that those who have never taken a stand for Christ improve the opportunity furnished by the new year. Dr. Thomas of Harvard Church, Brookline, puts the case strongly as follows:

The new year's communion service, on the first Sunday in January, is usually one of added interest because of the solemnity instinctively belonging to changing time. No period seems to lend itself more easily to good resolves. There are many persons of Christian character and conviction who ought to be in church fellowship; is not the new year a good time for thus claiming our sonship toward God?

In our recent notice of the late Dr. William M. Barbour we did not give the correct impression respecting his coming to America. His widow informs us that instead of coming when quite young with his parents, he had reached the age of twenty, and came en-

tirely alone, with the single purpose of getting an education in order that he might preach the gospel. He had been taking care of himself for five years, since the death of his parents, and having been told of Oberlin and the opportunity it offered to poor students he set his heart on going there, but he spent two years in business in London and two more in New York before he earned sufficient means to take him to college. He became a thorough American, loving his adopted country to the very end.

Boston is soon to have the same opportunity, already afforded to New York, Philadelphia and other cities, of hearing Dr. Charles W. Stubbs, Dean of Ely, who has long been a conspicuous figure in the ministry of the Established Church. Members of *The Congregationalist's* pilgrimage in 1896 had the pleasure of making his acquaintance at Ely, where he extended marked courtesies to them. He has a charming personality, and his ripe culture and exceptional oratorical abilities have made him widely influential. He is particularly identified with movements for social betterment and the establishment of righteousness in all departments of human life. He begins a series of seven lectures in Boston, Monday afternoon, Jan. 1. Among his subjects are Shakespeare as a Religious Teacher, Charles Kingsley and Christian Socialism, and Ely Cathedral. We are confident that he will be warmly welcomed in all religious circles in this city, and we trust many opportunities will be offered for hearing him.

Extended comments have been made upon the death of James Gordon Gulick, who died upon the United States transport Burnside, upon his way home from Porto Rico, where he recently went to fill a position in the education department under the United States Government. The published statements are so erroneous, unkind and unjust that it is due to the living and the dead to correct them. Mr. Gulick's mother, Mrs. Alice Gordon Gulick, principal of the International Institute for Girls in Spain, is now in this country. Mr. Gulick's death was caused by meningitis, which came upon him in San Juan. He received no injuries upon the transport or at any other time, and his death was due to exhaustion, as reported by the physician under whose care he was at the time. He has never shown any tendency to insanity, nor was he at all unbalanced while in Harvard College or elsewhere. He was a young man of rare ability, promise and mental strength, according to the testimony of President Eliot and the faculty at Harvard College, and all who knew him.

An exceptional amount of valuable information touching missionary work in the new possessions is brought together in an article elsewhere printed. We doubt if there has been put into print any more useful and comprehensive statement of the sort. The table at the close of the article, giving the locations of the different denominations, shows at a glance the points where the various denominations have a foothold. With regard to the question of comity we think that the criticism of a Y. M. C. A. secretary, published in a number of papers recently, to the effect that San Juan and Ponce are over-churches already, ought not to inure to the disadvantage of work already established after careful consideration and an agreement to preserve comity in the field. We have already commented upon this agreement of the different denominations as marking a more substantial advance in the direction of co-operation in new missionary fields than has heretofore ever obtained. Possibly the criticism may apply to the missionaries of some of the Southern churches or some of the smaller and less known denominations. But Methodists, Baptists, Presbyterians and Congregationalists have laid out the field with great care so as to avoid any possibility of conflict.



## The Reality of the Atonement

By Rev. R. F. Horton, D. D., London

"Christ died for our sins according to the Scriptures." That sentence sums up the whole Bible. The four gospels teach us that Christ died, and the rest of the New Testament that he died for our sins. And the Scriptures—i. e., the Old Testament—were in some mysterious fashion, by type, by allegory, by ethical and spiritual teaching, designed to prepare the human race for the truth which in the New Testament was revealed, that Christ died for our sins. If, therefore, by the word atonement we understand, as is usually understood, the death of Christ for our sins, there is one decisive argument against the omission to preach it. The preacher in that case has to shut his eyes to the most decisive factor which gives unity to the whole Bible; he has to deliberately overlook, or to ingeniously explain away, not only a few texts, which may be easy, but the vertebral backbone of the Bible, which is his authority for preaching and the commission that he is to preach.

This is a very serious matter. Small wonder that a Christian minister, who from intellectual difficulties or from lack of spiritual experience ignores the atonement, becomes either nerveless and ineffectual or eccentric and sensational. His message is gone; he is an ambassador without his credentials. Consequently, he either loses heart and becomes altogether dull, or, if he is a man of ability, he strikes out and endeavors by his own study or ingenuity or speculation to supply the gap which is made. But from the nature of the case his ministry must cease to be fruitful. He may, by the omission of the great mystery, smooth down the difficulties of theological thought and so give a temporary rest to distracted minds. He may, by ethical discussions, by social reforms, by historical subjects, and even by the recasting of theological formulae, awaken a keen interest and draw a large congregation. But if by fruit is understood the conversion of souls, the changing of bad men into good, inroads into the vast unchristly world and extension of the kingdom through the world, it will be found that his ministry is no longer fruitful.

It was from a deep conviction that the gospel is essentially the preaching of an atonement, and yet from a feeling that no thinker had succeeded in giving a satisfactory rationale of the atonement that, six years ago, in that little-noticed book, *Faith and Criticism*, I argued that the fact of the atonement may reasonably be believed and made the subject of preaching, even though we are admittedly unable to give any thorough explanation of it. I write again on the subject now because I am bound to advance a little further than the position then taken. I feel myself convinced by the argument of Rev. John Scott Lidgett in his Fernley lecture, *The Spiritual Principle of the Atonement*. I know I am ill qualified to give an estimate of the book. To praise it would be an impertinence, but I may at least say that it has moved me forward from the position which I defended in *Faith and Criticism*, and I trust it may

move forward any readers who were encouraged by my essay to remain in that provisional position. It seems to me that Mr. Lidgett makes out a strong case on two points. He shows that we may hope to arrive at the theory or at least the spiritual principle of the atonement, and that the warring theories which have been suggested may be regarded as contributions from different sides, which in their totality may bring us to a complete and final view.

This is an original mode of treatment which meets many of the difficulties which I felt six years ago. For instance, I purposely abstained from advancing my own theory of the atonement because I regarded the whole field of inquiry as strewn with the shreds of shattered systems. True, says Mr. Lidgett in effect, the field is strewn with the shreds of shattered theories. Out of these shreds we may hope to construct the true theory. But the other point, which is even of more importance, is this: Mr. Lidgett has for the first time made clear to my mind the vital truth that the principle of the atonement must be spiritual. For example, in discussing the interpretation which the psalmists and prophets put on the sacrificial system of the law, Mr. Lidgett says: "To sum up: The testimony of the prophets and the psalmists demands that the principle of the atonement shall be truly spiritual, and shall stand in vital relation to the spiritual and ethical condition of those for whom it is effected. Suffering unconnected with conduct, even though the sufferer be divine, vicarious sacrifice, if unrelated to the spiritual life of those for whom it is offered, would be out of harmony with all the principles which they have laid down."

The atonement must be spiritual. It must be a transaction in the realm of spirit, which, however it may be manifested in a visible act or suffering, is essentially in another sphere. While we lay the stress on a certain empirical event, a crucifixion, a shedding of blood, a *quid pro quo*, we are regarding it still in the light of the blood of bulls and rams, those carnal ordinances which can never take away sins. But when we follow the work of psalmists and prophets, in getting at the spiritual principle which underlay the material sacrifices, we are obliged, with the writer to the Hebrews, to treat the sacrifice of Christ in the same way. Through the eternal spirit he offered himself. The cross, the spear, the nails, the crown of thorns are details, accidents of the situation. There can be no qualitative relation between such things and the forgiveness of sins. But that inward and spiritual transaction, that vast drama that was enacted in the spirit of Christ, of which we gain sufficient though momentary glimpses in his utterances on the cross, may easily be a deed of such quality and moment that it touches the whole body of human sin, which also is spiritual, and potentially at any rate bears it away. Evidently a spiritual transaction, which is not in space or time, is incommensurate with things

which are in space and time. A spiritual transaction, which is not of the size or weight of a hair, a mere word or thought, may overbalance, outweigh, the whole material universe.

Illustration is difficult and may only divert us from the thought. But suppose we grasp the truth that by the Word of God the heavens were made, that is to say, that by a spiritual energy, expressed in a brief fiat, the cosmic order came into existence; then we may faintly apprehend that by a brief spiritual utterance, like the agony of the cross, a mystery of psychological acting and suffering, into which the angels desire to look, the sins of the world were forgiven and taken away. I am conscious that in pressing this thought we find relief from many of the troubles which have beset our doctrine of atonement. Why should it be thought a thing incredible that in a three hours' agony of the spirit of such an one as Jesus something should have been effected which would apply to all time, even retrospectively, to all the human race with which he was connected, to the whole creation in which it took place? It is the fixed habit of ignoring the spiritual and materializing our religious ideas that has occasioned the difficulty; just the habit against which the psalmists and prophets protested—the habit of regarding the hecatombs of the temple altar as in some way a substitute for the sacrifices of a contrite and believing heart. Just the same habit drove the unthinking materialism of the Catholic Church to lay increasing stress on the bloody sufferings of the cross, to exaggerate the physical horrors of the crown of thorns, the scourging and the nails, until no attention was paid to the movement within the soul of the Sufferer, the cup which he was deliberately drinking, the spiritual sacrifice which he was offering, the eternal victory which he was winning.

The spiritual principle of this atonement turns on these two factors: first, the solidarity of Christ with the human race, which enabled him to offer in his person what was, in idea, an offering of the race; and second, the offering being that of obedience to the will of God, an utter, undeviating obedience, as we should put it, even unto death. These factors are, of course, not brought out by Mr. Lidgett for the first time; but they are brought out with peculiar force in connection with his central idea. Thus, while we are considering the sacrifice as carnal or physical, the solidarity of the human race does not help us because we are not connected by physical nerves with our fellowmen; our physical pains are borne necessarily alone. But when we conceive the offering as in the spirit the spiritual solidarity of the race becomes an illuminating idea, for it is not difficult to conceive how every spiritual struggle, pain, achievement of every human being effects all the rest to remotest generations. The spiritual nerves do run through all the spiritual organism of humanity.

And so that thought which is made prominent in the New Testament, that



the offering of our Lord was one of obedience, taken in connection with the spiritual solidarity of the race, becomes intellectually satisfying in proportion as we realize that it is man's disobedience which constitutes the fall, and an alienation of heart that perpetuates it. Where the representative man, as the linked member of the whole human family, offers up a perfect obedience to God, there we can well understand that the breach between man and God is, at least potentially, healed.

And as we dwell upon the nature, the significance, the wide ramifications, of this central spiritual offering in the person of Christ, we can see that such a transaction, and, indeed, that particular transaction and no other, was indispensable to the divine pardon of sin, and the salvation of the world.

But to revert to the first point which makes the distinctive value of Mr. Lidgett's treatment: Instead of regarding the theories of atonement which began with Anselm, and which, for the present, end with Ritschl, as conflicting and mutually exclusive, he sees in each one a definite contribution to a complete account of the "spiritual principle of the atonement." Without going so far as to say that this complete account can now be given, he certainly feels that the contribution of the great thinkers all have their assigned place. The period of the general councils, roughly speaking, succeeded, nine centuries after Christ, in defining the person of Christ and his relation to the Godhead. As the nine centuries since Anselm draw to an end, the church may succeed in defining the nature and doctrine of the atonement.

A few words may make plain in what way the ecumenical council of the centuries has been in silent conclave on the matter, working out the true doctrine of the atonement. The first great thinker on the subject, Anselm, in the *Cur Deus Homo*, established once for all the notion that God himself was concerned, in order to perfect his work in creation, to deal with sin. Heshowed also how man could not of himself make a satisfaction for sin or get rid of it without weakening the sense of it. This was the main thought contributed before the Reformation. Calvinism added the notion that our Lord's life was a necessary preparation for his atoning sacrifice, that we are in abiding relationship with him, and his incarnation brought him into the experience of the consequences of sin. To this Grotius contributed the thought that by the sacrifice of Christ the moral government of the universe was vindicated, and the divine judgment on sin was expressed.

In modern times Dr. Dale has the credit of bringing out the conception of righteousness as something quite distinct from the arbitrary will, even of God, and the further credit of showing that God must mark the ill desert of sin by suffering, so that the sufferings of Christ are a necessary element in atonement. Dr. McLeod Campbell laid a strong stress on the spiritual nature of the atonement and on the need of entering into the mind of God concerning sin and of expressing that union in the solidarity of mankind through suffering. Maurice added the notion that the Lord fulfills the true life of humanity and becomes the root of a

sinless humanity. In Bishop Westcott there is a contributory touch that it was part of the Lord's work to be made perfect through suffering, which evolved his highest capabilities. Bushnell brought out the connection between love and sacrifice and showed how Christ entered into the curse. Finally, Ritschl has insisted on the vital bond of love between God and man and on the truth that the essence of atonement is in ethical relations.

Thus the great truth has been brought out in the process of the ages. And if the master mind which can gather up all the strands of truth and twist them into one cord has not yet appeared, we may be thankful for the mind that has shown us these strands in the process, perhaps, of combination. We need not despair of understanding the nature of the atonement, and so gaining power and freshness in our preaching of the fact. And, though it be true that it is the fact and not the explanation of it that saves, and we should and must proclaim the divine fact, even when our explanations are unsatisfactory even to ourselves, yet we are all aware that the proclamation of the fact will come with a force as of new revelation to this age when preachers have obtained a satisfying rationale of it, and when

Heart and mind agreeing well  
Shall make one music as before.

### How Much Sacrifice

BY REV. CHARLES M. SHELDON

"But, after all," said the minister, slowly, "we don't really need it. We could get along without it."

"Yes, we could get along without it, but"—The minister's wife looked up from the carpet, and her eyes had just a trace of tears in them. "We have had this old carpet so long. I'm sure it's worn out its welcome with us," she added, and this time a tear fell on her hand, which held a large darning needle.

The minister was silent a long time. He walked over to a window and looked out towards a handsome house across the street. Finally he said:

"There are a good many things that civilization seems to demand, but the question is, 'What does the world need the most?' Is it necessary for us to have a new carpet when so many people don't have any? Is it right for us to buy a new piano or an expensive book when so many other people cannot afford to have any?"

"I don't think that is the question at all," said the minister's wife, spiritedly, as she rose from the floor and put her foot on the place in the carpet which she had darned. "The question is, 'Does our possession of a new carpet or a new piano deprive other people of carpets or pianos?' If it does, then we have no right to them. But if we go without a new carpet, will any one else who needs one get it because we don't?"

"At the same time," said the minister, without answering his wife's question exactly, "the money we would spend for the carpet would help the world probably where it needs help more than we need a carpet."

"According to your logic, then, John," replied the minister's wife, earnestly, "we ought never to get anything at all for

ourselves, on the ground that other people would be helped by the money we would otherwise spend on our own civilized wants."

"No," replied the minister, slowly. "I don't think that is logical. The question is, 'How much sacrifice?' How much ought we to deny ourselves in the way of material things like carpets, pianos, food, clothing, books, or money in order to help the world where it needs help most?"

The minister's wife was silent. She, too, had gone over to the window and was looking at the handsome house across the street.

"I don't see where you are going to draw the line, John. Now, for instance, there is Judge Marks's house, elegantly furnished, full of beautiful, expensive books, pictures, statuary, flowers and luxuries. They are members of our church. They are constantly buying new things, new clothes, new musical instruments, new horses and carriages, new carpets. They have everything they want. Aren't they Christians? Do you think they ought to sell their house and all it contains and live in less expensive style just in order to help other people where they need to be helped? What is it you mean, John?"

The minister looked gravely across the street at the house from the driveway of which had just been driven a very fine horse and carriage.

"I don't pretend to answer all your questions with yes or no, Mary. But will you answer one for me? Do you think any one can be a real Christian without sacrificing physical things?"

"There are a good many other ways of sacrificing," said the minister's wife. "Do you think it is the highest form of sacrifice for others to give up money or dress or some article of civilization?"

"There must be some giving up somewhere in ways that we must feel and feel deeply," replied the minister, almost with passionate decision. "The question is, 'How much sacrifice?' I do not feel able to answer for Judge Marks. But for me it would be impossible to spend all that he spends even on his home and still feel that I had made the most Christian use of physical things. After we have taken from civilization what is necessary to make us useful to others, how much ought we to give by way of denial that the world may have help where it needs it most? So that brings in the question of the carpet," continued the minister, turning to his wife with somewhat a sad smile. "Is the new carpet more necessary to our power and usefulness as Christians than the immediate putting of the same amount of money into some place of great human need? In other words, 'How much sacrifice, Mary?'"

The minister's wife looked down at the old carpet and then over to the handsome house across the street. There was a struggle going on in her heart that even the minister did not wholly understand.

But finally she turned towards him smiling and said: "I will walk this path with you, John. Only, let us pray together to be led the way the Master trod, for I begin to see it will not always be an easy way to go."

The minister was a good man, so his people always said, even if he was a little queer and old-fashioned. His people had

great confidence in him, and sometimes abused it to the extent of letting his salary fall behind because they knew he would not complain about it. But in spite of their belief in him they could hardly account for his behavior during the next six months following that conversation with his wife over the old carpet.

"The fact is," said the senior deacon to the treasurer of the board of trustees, "some one ought to have a plain talk with him about matters. He is carrying his idea of sacrifice altogether too far."

"So I think," said the treasurer. "He is preaching a good deal about it lately, too. Seems as if almost every sermon was about taking up the cross. A good many people are growing restless over it. Judge Marks, especially, has said several times that he believes the minister is a fanatic on the question of sacrifice."

"Why don't you go and see him about it?" asked the deacon.

"I'd rather not," said the treasurer, who remembered just then that he had not been able to pay the minister the full amount of his monthly salary when he timidly called for it. "But why don't you go?"

"Let us go together," replied the deacon, and at last the treasurer consented.

They found the minister in his study on Saturday night, and the deacon opened the conversation by saying, with a short laugh:

"We have come to labor with you about your habit of sacrificing so much."

"Yes," added the treasurer, "a good many people are beginning to think that you are carrying it too far. For example"—

The treasurer paused, a little embarrassed by a look from the minister.

"Of course," he continued, "we are talking as your friends here. For example, as I was saying, the book you wrote last winter has been a great success and we feel quite proud of it. But we hear that you have taken the royalty from it to use in starting a night school down at the River District. Now we feel that you ought not to do that. You ought to use that money for yourself. You need—books"—the treasurer looked around the study—"and—and—well, there is your old age and the future for your family that must be provided for."

"I carry a little insurance," said the minister, quietly. "I believe as much as you do in providing for my family. Meanwhile, what about the people at the River District. We have everything that they don't have in the way of culture, civilization, good homes, opportunities and environment. Don't they need the night school?"

"O, they need it bad enough," said the deacon. "They're the worst collection of people in the town. But it's throwing money away to try to help them. They won't appreciate what you do."

"But do they need it? That is the question," and the minister turned to the treasurer.

"O, I suppose they do, as the deacon says. They need it the worst kind."

"Do you think they need it more than I need more books or more furniture or more culture?" the minister asked, looking at his visitors much as he had looked at his wife.

There was quite a long silence in the study. Then the deacon said, gravely:

"But Christian civilization means for us culture, good clothes, books, even luxuries. If we sacrifice as you are doing because other people don't have what we have, where will it lead us? It will make impossible our civilization. It will"—

The deacon paused, suddenly overwhelmed by the picture his imagination began to draw of such a failure to be civilized.

"We think"—began the treasurer and then stopped. The minister's wife had suddenly appeared at the door.

"John, there is quite a gathering of people down stairs who want to see you."

"Ah!" said the minister, "I forgot. A number of the people from the River District have come to see me about starting church services down there. They are beginning to be anxious for their children to have Sunday school and preaching."

"Don't let us keep you," said the deacon as he and the treasurer rose. "We must be going. But we think you are making a mistake. There is no need of your sacrificing so much."

The minister smiled faintly, but did not reply, and his two visitors went away.

Matters grew more serious in the minister's parish as time went on. He not only did not buy new carpets, but he even went so far as not to get a new bicycle when his old one was ruined by one of Judge Marks's sons running over it with a fast horse one day, as it leaned out against the post in front of the minister's house. People said, too, that the minister's boys at academy and college did not have money enough to pay their tuition and had to do all kinds of work, like caring for furnaces, milking cows, sweeping out classrooms, etc., in order to pay their way and secure an education. When some one spoke to the minister about it he did not seem to feel very badly.

"I did the same thing when I went to college," he said, quietly. "I would prefer to have my boys do the same rather than have all the money they want. I have noticed that almost without exception the boys who worked through college in my own day have turned out to be good, useful men. My boys are not suffering any."

When people spoke to him about his need of more books and more travel and new furniture and even new clothes (although the minister was always neatly, never shabbily, dressed) he sometimes answered, but oftener he was still. People did not understand him. It is true the trustees talked about raising his salary, but the treasurer suggested that if they did he would simply have so much more to give away to others who were in need, so the salary was left as before.

After a while the minister was taken seriously ill. He lingered only a few days and then died. The few friends who were with him at the last said that, during his fever, he asked his wife once or twice if some people in the River District were not suffering.

After the funeral it was found that the insurance had covered all the expenses and left enough for his wife to be comfortable for a little while. One of his boys had graduated from college the year before, and he took his mother home with

him to the place where he was teaching school. But after all the minister's business affairs had been settled there was practically no property for the family.

Judge Marks said to a business friend: "The minister was very much lacking in business ability. He was a fool not to provide better for the future. Besides, he had a queer idea that it was wrong to enjoy anything as you go along. I call him a fanatic, really. Good thing we don't have too many such. Civilization would soon die out if we did."

It was remarked by some one that same day that Judge Marks's oldest son had gone to the bad on account of too much money, fast horses, and so forth. It was said the judge had refused to give him any more money and quarreled with him.

The verdict of the church on the minister's life was divided. A very few members thought he did right to sacrifice as much as he did. Most of them thought he was mistaken. The people from the River District came in a body to the funeral and a good many of them cried during the service. But they were poor and sinful for the most part and without any social influence.

The community in general said that the minister was not a practical man. Some even said he was a fool.

It is not known yet what the Recording Angel said. However, it is certain he wrote something in the Book of Life which will sometime be read.

Meanwhile the question with the church and the world seems to be, "How shall we get more civilization, that is, more things?"

And the world is dying for the Bread of Life.

Was the minister right when he asked the other question, "How much sacrifice?"

### Nuggets from Mr. Moody

The world can never feed the soul of a man who has once known Christ.

A common excuse is, "I don't feel," and yet there is nothing in all the Bible that says you must feel something before believing.

I have a great admiration for that centurion that looked after his servant. I wish Christian people would do that now—look out for their servants.

Many persons seem to think that they are to enter into the *misery* of the Lord when they become Christians, instead of the *joy* of the Lord.

Out on the frontiers men sometimes take hatchets when they go hunting and blaze the trees where they go. So Christ came down here and has blazed the way for us. We need not lose the way if we only follow the course he has marked out.

I never yet found a Christian who was disappointed in Christ, although I have found many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of him and he has been growing on me ever since. There is not a want in the soul which he will not meet. (Spoken in 1878.)

One of the most popular excuses men make is that they can't understand the Bible. But if a man is willing to do God's work he will know his directions. Of all the skeptics I have met talking about the Bible, I have not met more than one who had read it through. When you read the Bible in spirit you will understand it, as it is meant for spiritual people.



## Dwight Lyman Moody, 1837-1899

MOODY WAS THE BIGGEST HUMAN I EVER KNEW.—*Henry Drummond's tribute a month before his own death.*

### A Characterization

BY REV. A. J. GORDON, D. D.

[In *The Congregationalist* of Aug. 3, 1893, the late Rev. A. J. Gordon, D. D., of the Clarendon Street Baptist Church, Boston, an intimate friend of Mr. Moody and associated with him for many years in a multitude of Christian enterprises, wrote an appreciation of him, a portion of which may well be reprinted at this time.—EDITORS.]

Though Dwight L. Moody has been set apart by no council and has received no

great preacher but not a great doer. On the contrary, John Wesley, by no means Hall's equal as a pulpit orator, because of his extraordinary executive gifts, moved a whole generation with a new religious impulse. In like manner Spurgeon, by yoking a rare preaching talent with a not less remarkable working talent, and keeping the two constantly abreast, accomplished a ministry which for largeness of results and extent of influence has possibly no equal in recent centuries.

Mr. Moody is not an ordained minister, but he is more fortunate in being a preordained worker, as well as a foreordained preacher. A genius for bringing things to pass, a talent for organizing campaigns on a large scale, selecting coworkers with singular wisdom and placing them in the most advantageous positions—this is the notable thing which appears in the character and career of the evangelist. "The governor" is the name which we constantly

which we have learned to value more and more in public men—a grand talent for silence. It is a rare thing for one to be as effective in saying nothing as he is in speaking. When a friend of Von Moltke was asked the secret of that great general's success in managing men, he replied, "He knew how to hold his tongue in seven different languages." Blessed is the man who can refrain his lips from speaking injudiciously, and his mouth that it utter no hasty word. In dealing with collaborators endowed with all sorts and sizes of tempers this is an indispensable requirement. To push on the work steadily meantime, giving offense to none and holding the forces in order and harmony, is a great achievement. It requires a wise silence as well as a positive utterance to do this successfully.

A mightily energetic man is here and a singularly prudent man, one who generates great force by his preaching and his personality, but who knows at the same time how to prevent hot boxes on his train of religious enterprises by avoiding friction, which imprudent speech always genders.

### Mr. Moody at Home

BY REV. C. I. SCOFIELD

Great as will be the universal sense of loss in the death of Dwight L. Moody, it is here in Northfield that he will be most acutely missed, most deeply mourned. It is not only that he was the founder of the noble institutions which remain to be his worthy monument and the pride of our village, nor even that his energy gathered here the great summer conventions which gave Northfield so wide a fame, but it is rather that his impressive personality filled and pervaded our Northfield life. Nowhere else was Mr. Moody so thoroughly understood as in Northfield. The elderly part of our people grew up with



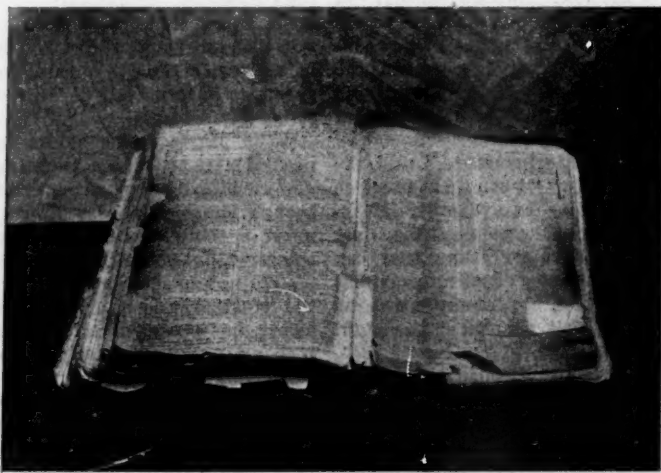
MR. MOODY OUT FOR A DRIVE (A RECENT PICTURE)

laying on of consecrating hands, he has yet exhibited such signs of an apostle that the whole Church of God has heard him gladly. How he began his Christian life and how he advanced step by step from the humblest to the highest Christian service is too well known to need rehearsing. Coming to Boston from his country home in Northfield to find employment, he was himself found by the Lord, and under the ministry of that gracious man of God, Dr. E. N. Kirk, he entered on his membership in the Christian Church. He was educated for the ministry by ministering in all ways and in all times to those needing help. We have heard him tell of his resolve, early made and persistently carried out, of allowing no day to pass without urging upon some soul the claims of Christ. Thus he learned to preach to the hundreds by preaching to the one. And no doubt much of the directness and point of his style is due to this habit of personal dealing with souls. In preaching it is easier to harangue a multitude than to hit a man. But he who knows how to do the latter has the highest qualification for doing the former. Personal preaching that has a "Thou art the man" at the point of every sermon needs only to be multiplied by one hundred or one thousand to become popular preaching of the best sort. This is the style of the eminent evangelist. He deals with the personal conscience in the plainest and most pungent Saxon, so that the common people hear him gladly and the uncommon people do not fail to give him their ears.

Yet his power does not lie altogether in his words, but quite as much in his administrative energy. Robert Hall was a preacher of transcendent genius, often producing an impression upon his hearers quite unmatched in the history of pulpit oratory. Yet the results of his ministry were comparatively meager; he was a

heard applied to the late pastor of the Metropolitan Tabernacle, as he moved about among his congregation in London, a few years ago. The American evangelist easily wins for himself the title of "general" among his fellow-laborers in the gospel. He manages the campaign, not imperiously, indeed, but with such Napoleonic command of the situation and such mastery of resources that all his collaborators rejoice to yield him the pre-eminence.

We venture to say, indeed, that any one who has been much at his headquarters will find here the greatest occasion for admiration. The number and extent of re-



MR. MOODY'S BIBLE

ligious enterprises which he can keep in hand at once, the thoroughness with which he can command every detail, the inspiration and cheer which he can put into a great army of workers gathered about him—this we have observed with a surprise that increases every year.

And with all this there is another talent

him, went to school with him, played and worked with him. They are full of reminiscences of his boyhood, and the testimony abounds that from his earliest years he was the same powerful spirit whom the world came to know as the greatest modern master of assemblies. "He was always a leader," said Deacon Edward

Barber, his sometime playmate and lifelong personal friend. Mr. Moody was a hill town New Englander to the backbone. Wherever he went and however he might be surrounded by the great of the earth, he never lost that self-poise and that wholesome common sense which are so characteristic of the old hill town stock. He never saw a landscape so fair that it seemed to him as lovely as Northfield. He was racy of the soil.

It was amusing to see Mr. Moody in the act of what he called resting. After months of exhausting toil in great meetings, he would return to Northfield to "rest." And this was the manner of it. When at home he always rose at five in the morning, went to the kitchen for a cup of coffee and then called for his buggy. By six he would be among the milkers at Mount Hermon, or in the kitchen where the breakfast of his students was preparing. If any especial work was afoot, he was sure to look it over, master every detail of it and give shrewd, practical suggestions. At eight he was back in Northfield breakfasting with his family. For weeks together he would address the young ladies of the seminary at nine, then look over his huge mail, and finish the forenoon by driving again to Mount Hermon to speak to the boys at eleven.

What his labors were during the great conventions, how shrewd, tactful and masterful he was, everybody knows. We knew that he was wearing himself out, but he smiled benignantly at our warnings and went right on.

Doubtless Dwight L. Moody was one of those primitive and elemental men, built on so great a scale that of right the whole world owned him, but we of Northfield knew him as the world never did and mourn him as the world never can.

*The Parsonage, East Northfield.*

### A Few Personal Impressions

BY H. A. B.

The last time I saw Mr. Moody was when Campbell Morgan, under his auspices, was holding meetings in Boston in October. Calling upon the latter at the Hotel Bellevue, I was ushered, not only into his presence, but that of the evangelist himself, his wife and his stanch coadjutor in all good labors, Henry M. Moore. I remember the interest with which Mr. Moody listened to Mr. Morgan's account of what his London church is doing in the way of evangelistic services on Sunday evenings. The conversation then drifted into a general discussion touching ways of winning the outsiders. It was plain that no subject interested Mr. Moody so profoundly as this. He was eager to learn about methods being employed here and there. I could see that the main reason why Mr. Moody feared the higher criticism agitation was lest it should paralyze the spiritual power of the churches. It seemed to him that the new views often made ministers and laymen unspiritual, and he would not hesitate, in private conversation, to point to specific instances where that result could not be denied. I am glad that my last impression of him, received during what must have been his final visit to Boston, was of his tremendous earnestness in the matter of saving

souls. It seems now as if he must have realized, even then, that the time was short.

Every great man is to be judged in part by the men who compose his circle of friends. In one sense Mr. Moody's personality was not a winsome one. He was often brusque, always decided in his manner, but his very straightforwardness and sincerity drew about him all types of men. Every one knows how Drummond loved him, and Stalker and George Adam Smith thought that no visit to this country was complete without a sojourn at Northfield. What a potent spell, too, he exercised over other Britishers, like Meyer and Webb-Peploe, Macgregor, Morgan and Andrew Murray. When he wanted any of them at a Northfield conference he would not take No for an answer. Once, when Mr. Meyer was hard pressed with work at home, Mr. Moody deputed a man to pack his gripsack and cross the Atlantic by the next steamer in order to prevail upon Mr. Meyer to come hither at the time desired. The mission, it is needless to say, was successful. In selecting and securing earnest speakers, in attaching them to himself as well as in choosing lieutenants and subordinates for positions in his schools and in carrying out his evangelistic and educational designs, Mr. Moody displayed his rare executive gifts.

Think, too, of the men whose career he has shaped. Drummond always confessed that he owed to Mr. Moody his first impulse to the service of his fellows, and gained from him guidance and inspiration. Dr. Grenfell, doing splendid work on the coast of Labrador and among the fishermen in the North Sea, dates his consecration to this form of work to the sermon he heard in East London, years ago, from Mr. Moody. If the list could be made up of men serving Christ in important positions today whom Mr. Moody started in their paths of ministration, it would be a long and impressive one. Add to it the countless numbers whom he has led from darkness into light, and who are still witnessing through their redeemed manhood and womanhood to his transforming touch upon their lives, and we may gain some idea of the extent and quality of the mourning for him in every great city, and in numberless smaller places throughout our land, ay, and in London, Liverpool, Glasgow, Edinburgh, Dublin and scores of other English cities and towns, whither the news of his sudden death was flashed last Friday afternoon.

Serious as he always seemed, earnest as he was, he had his sportive side, too. He got a great deal of fun out of life, for he possessed that essential for obtaining fun, the discerning eye which sees ludicrous situations. Dr. George Adam Smith told me, after visiting him last June, that he spent a whole evening with Mr. Moody when the two did little but exchange good stories. Next morning they came down to breakfast and began where they left off, and another string of amusing tales enlivened the company at the table. Then came family prayers, and Mr. Moody's first words when he knelt were, "Lord, we thank thee for the good times we have been having." His humor used to crop out noticeably when he was raising money for good causes. He liked to turn, with a quiet chuckle, to this or that well-to-do

layman, who might be sitting in the hall at Northfield, and say, "Jones, I have put you down for \$100," or, "Smith, I know you want to complete this subscription; there is only \$50 lacking." His bright, sharp, brief comments on men and things were continually adding spice to his platform work.

No man ever loved his family better. Many of us recall his devotion to his mother—dear Grandma Moody—who only a year or two ago passed away at a great age. His home was near hers, and no day was so busy as to cause him to miss a call upon her. And the bright-eyed, well preserved, keen old lady and he must have had many a good time together. She said once, "I always thought D. L. would be one thing or the other," and it was good that she lived to see that it was the "one thing" rather than "the other," and the "one thing" with all his might and main. All these years his wife has been a strong support to him. Her calm and gracious manner and her unusual capacity for practical affairs have had no small part, perhaps, in the efficiency of his public service. It must have been a joy to him, too, that his children have followed in his footsteps in their love for the things of the kingdom. His oldest son, in late years, has been a great help to him. He now has charge of many of the interests dear to his father, and as editor of the *Record of Christian Work* he is in a position to represent many of the Northfield and Chicago interests before the public. It was the little daughter of this son, by the way, who only last summer passed away after a painful illness, and then the evangelist's great heart was bowed with sorrow. Years ago Mr. Moody said: "There are three great joys. The first is the joy of our own salvation, the second is the joy of bringing some one else to Christ. The greatest joy is that of seeing one's children walking in the truth when one is in his old age." How good is it that the evangelist himself experienced so richly this threefold joy.

Many monuments to Mr. Moody will be proposed, and we believe that his host of friends here and in England will see to it that none of the interests which were dear to him shall now suffer or languish. But if we could know the deepest yearning of his heart today, as from the heavenly world he looks down upon the earth where he wrought his work, I believe it would be not for anything that would perpetuate his name, but for an awakening in the whole Church of Christ to its duty to sinful and needy humanity everywhere. It was this for which he toiled and prayed and pleaded while here, and the best monument any Christian man or any Christian church can rear to this servant of God will be a vow to strive for the same spiritual power over the hearts of others.

A mind more simple in its character, a nature more single in its aims, a soul more devoted and sincere, a personality more honest and attractive—these have seldom if ever been seen combined. His simplicity and earnestness, coupled with a magnificent executive capacity and a clear judgment of men, and inspired by a rare and tremendous energy of work, made him a master, and such a man as Carlyle might have made a hero of beside his Abbot Samson of Past and Present.—*Springfield Republican, on Mr. Moody.*



## Current History Notes

There are sixteen recently widowed wives of English officers at one hotel in Cape Town.

The latest news from Peking confirms the report that Japanese influence is increasing there.

A committee representing eighty-five per cent. of the brewers of the country has been in Washington during the past week urging the repeal of the tax on beer. It got little encouragement.

The treaty of The Hague, embodying the action of the Peace Conference, was laid before the Senate last week by the President, with an accompanying letter from Secretary of State Hay, urging prompt action thereon.

A bronze drinking fountain as a memorial to Narcissa Prentiss Whitman, pioneer wife of the great missionary and patriot, Marcus Whitman, has just been erected in the city of Taoma by the Daughters of the Revolution.

Hereafter, in all official documents, the United States will spell it Puerto Rico, as do the inhabitants of the island, who certainly know best how it should be spelled, and who should be granted the pleasure of seeing it spelled as they wish it to be.

United States Minister Straus left Constantinople last week to return to the United States for a season on leave of absence. The indemnity due for damage done to American Board property in 1895 is still unpaid, and Minister Straus has not redeemed the glowing promises that he made when he went out. Great Britain has no difficulty in collecting indemnities from Turkey.

General Wood arrived in Havana last week, and had an unprecedentedly cordial welcome. He arrived just after the arrest of a large number of Cuban custom house officers charged with accepting bribes. The offenders are connected by marriage and otherwise with the most eminent families in Havana and with some of the judges before whom they would naturally come for trial. Their friends are moving heaven and earth to prevent their prosecution by the United States officials; and General Wood's mettle is to be tested at once. The Cubans who were in General Brooke's cabinet having resigned, General Wood has a free hand. The fact that he has issued no proclamation declaring his intentions strikes the Cubans as most original. He is a doer, and not a proclaimer.

Dorman B. Eaton, who died at his home in New York city, last week, was one of the most eminent civil service reform advocates this country has ever had, his contributions to this cause taking the form of service on important Federal and state commissions and in books and reports that are authoritative. Daniel S. Ford, for forty years proprietor and editor-in-chief of *The Youth's Companion*, died at his home in Boston on Sunday. Few men have ever had so high an ideal in journalism, or held themselves and their subordinates so strictly to the attainment of that ideal. Hence the profound moral and informing influence of *The Youth's Companion* on the youth of this and other countries. The peculiar worth of his journal gave it an immense circulation and brought large revenue to Mr. Ford, which he in turn gave lavishly to religious, philanthropic and educational institutions. Modesty personified, it is only now that he is dead that many of the readers of his journal and the general public will know of his existence. *The Congregationalist* feels an especial interest in Mr. Ford, because of the close relations which the *Boston Recorder* and *The Youth's Companion* had in the days of their youth, Nathaniel Willis being the founder of both journals.

Beware of accepting as final your world as you find it. Nothing is more sure to make you a second class person.—Robert Grant, in *Search Light Letters*.

## From the Interior

## The Congregational Club

Forefathers' Night was celebrated at the Palmer House, Dec. 18. The attendance, over 450, was exceptionally large. The club now has 380 members, and over forty new names were added to the roll at the last meeting. Professor Cumcock of Evanston gave several brief readings, and Professor Winter's orchestra furnished delightful music. The principal address was given by Dr. A. E. Dunning, who received a cordial welcome, and whose subject was The Puritan's Opportunity. He spoke without notes and held the attention of his audience from his first word to the last. He showed that the Puritan has always been an expansionist, that in obedience to his conscience he has occupied new lands and opened new regions in his own land, that in doing this he has obeyed God and benefited mankind, that he has been true to his principles and his history in freeing Cuba from the incubus of Spanish rule, and that in the Philippines and the far East he has a duty now as pressing and as important as any which he has ever discharged. In his theories of expansion the Puritan, often unconsciously, has simply assumed his responsibility in a race movement which, being under divine control, cannot be checked. The address was crowded with facts whose significance appeared as the speaker proceeded. Dr. Dunning dwelt especially upon the order of these facts and demonstrated clearly that even in the expansion of Russia or in the development of the Slav the Puritan has a profound interest.

## Lectures on Syria and Palestine

Professor Curtiss began Dec. 11 a series of twenty lectures, with stereopticon views, on Syria and Palestine. They are the outcome of his recent trip and of careful study of the authorities on the geography, explorations and history of these countries. Given in the seminary chapel, they are free to all who desire to hear them. They promise to be of great value to Bible students and deeply interesting.

## Expansion at the Baptist Social Union

At the recent banquet of the Baptist Social Union Dr. R. S. McArthur of New York advocated heartily and pertinently the doctrine of territorial expansion, and at the same time emphasized the duty of the missionary work which the acquisition of new territory involves. He did not speak as a partisan, or in defense of the President, but as an American citizen who believes that expansion is in accordance with the purposes of God, that the United States must consent to be a world power, and to take her part in the discussion and settlement of questions which concern the world and shrink from no burden which the imposition of these new responsibilities brings.

## Tramps

Every winter tramps crowd into the city. Chicago treats them well. It opens the police stations as lodging places for them. As many as 3,000 in a single night have slept on the floors in the City Hall. Not less than 250 have passed the night at one of the police stations. Food has been obtained by begging on the streets and from door to door. Mr. Bicknell of the Charity Organization Bureau thinks that the city should open a lodging house where clean beds can be provided and make some provision for those who are kept over night to pay by their labor for what they receive. Mayor Harrison seems to prefer the present method of dealing with tramps and declares that the police stations shall be open to them, even if the number of unemployed visitors to Chicago is increased thereby. Mr. Bicknell points to the experience of other cities in defense of his methods and shows how easy it would be to adopt them here. Thus far there has been little suffering among the poor and the prospects are that there will be less than usual. As yet the weather has been favorable.

## Department Stores Vindicated

The Supreme Court of Illinois has decided that the ordinances of the city of Chicago against the department stores are a violation of the Constitution and are therefore invalid. So long as these stores injure neither the health of their patrons nor interfere with the rights of society the city cannot discriminate against them. They have the same right to be protected in their business as stores which confine themselves to a single line of trade. The city took action in response to appeals from proprietors of small establishments, who will now turn to the legislature of the state on the ground that these large concerns have ruined their business and thus invaded their constitutional rights. The fact that hundreds, if not thousands, of stores are vacant in Chicago, and that their proprietors have been compelled to work for others rather than for themselves, has created a prejudice against the department store which it is difficult to remove. But so long as the people patronize it in increasing numbers, and find it convenient and profitable to do so, it will not be easy to legislate it out of existence.

## The Consumers' League of Illinois

This league rests on two fundamental principles, viz., that the consumer is responsible for the condition of the producer and the nature of the product, and that consumers have consciences and can be influenced by appeals of a moral character. This year the attempt has been made, and with some success, to persuade purchasers to inquire into the conditions under which the article desired has been made, and to refuse to patronize any persons who take advantage of their employees or where work is carried on in unhealthy conditions. The league has about 1,000 members in Chicago. Mrs. Charles Henriotin, well known for her philanthropy, is the president. This year she asks that, in connection with Christmas week, men and women not only patronize those stores where labor is performed in healthful conditions, but that shoppers go early in the morning, provide themselves with a list of the articles they wish to purchase before leaving their homes, that they do not insist on receiving what they purchase on the day the purchase is made, and that they refuse to receive goods delivered late in the evening or when those who carry them ought to be at home. Mrs. Henriotin addressed the Congregational ministers on this subject at their last meeting, and was well received and her mission approved.

## The Pacific Garden Mission

This mission is now twenty-two years old. It holds meetings every evening in the year, and at nearly every one of them there are conversions. Interest in these meetings, instead of diminishing, is increasing each year. Last Monday morning, at the Ministers' Meeting, Harry Monroe, who, with Mrs. Colonel Clarke, is the leader of the mission, gave some account of its work. Not only did he speak of what, through Colonel Clarke, had been done for himself, but he introduced three men whose lives for several years have demonstrated the power of the gospel to renew the heart and to keep its possessor from yielding to former evil habits. The one thing upon which all these men agreed is that reforms, no matter under what conditions they are made, are not permanent, that unless a man is born again, is cleansed, as they put it, by the blood of Christ, he cannot be sure of holding out against the temptations of former associates. Not many meetings are more soul-stirring than that of last Monday. No one who heard the testimony then given can doubt the power of the gospel.

FRANKLIN.

All education requires some reticence on the part of the teacher; if the mind of the pupil is to be drawn out he must in some things be left to himself. The school of Jesus was no exception.—Matheon.

## THE HOME

## Annus Mirabilis—1900

BY EDITH M. THOMAS

O not in ages of the sculptured past,  
That sleep within Time's precinct still and vast,  
Shall there alone be found a wondrous year,  
Meet to be sung by poet and by seer!

This year a wondrous year shall surely be  
To such as have the gift to hear, to see!  
Never a stranger twelve-month has rolled round  
Than this whose birth the steeple chimes resound.

This year shall see the winter's force undone  
Through magic of the southwind and the sun.  
And where the sheeted ice and snow have been,  
The snowdrop's smile between her blades of green.

This year shall see the seed in darkness crypts  
Be changed, and lift a myriad eyes and lips  
To gaze with flowery faces turned toward light,  
To taste the freshening breeze and dew of night!

This year shall see the green flower of the vine  
Be changed into dark flagons filled with wine,  
And where with bloom the fruit tree blushed but  
now,  
Red apples weighing down the patient bough.

This year a wondrous year shall surely be  
To such as have the gift to hear, to see!  
Life showed no pageants in the days of old  
More strange, more rich, than those we shall  
behold.

Unto this world we know (yet know not well)  
This year shall strangers come with us to dwell;  
Mute shall they be, yet in their newlit eyes  
Some fleeting reminiscence of the skies!

This year shall love so strange a tale repeat,  
Rest shall be exiled—unrest be more sweet;  
A name beloved upon the breeze shall float,  
And every bird shall blend it with his note!

This year shall care, black care, find some new  
way  
To take the sweet from life, to wound, to slay!  
This year shall come with strange good-by depart  
And empty leave the mansion in the heart.

This year the wondrous year shall surely be  
To such as have the gift to hear, to see!  
We greet, between prophetic smile and tear,  
*Annus Mirabilis*—new year, strange year!

Undaunted by  
Sorrow

Not a few of us have had  
sorrowful experience in the  
past year which threatens  
to take the brightness and hope out of  
our forward look. We know at least one  
person who has suffered and yet faces the  
future without fear. Mrs. Mary A. Liver-  
more has lost her husband within the  
year; she is seventy-eight years old, but she  
refuses to be crushed and has resolutely  
resumed her lectures and public work for  
charitable and philanthropic causes. In  
a private letter to a friend she writes:  
"I have great need of work now. It is  
to me more than money, sympathy, food  
or raiment. I must live worthily. I can-  
not be overborne now, at the close of my  
life, by sorrow, depression and loneliness."  
Such beautiful courage is at once a rebuke  
to all complaint or despair and an inspira-  
tion to weaker spirits.

The Health of  
Our Girls

A recent examination of  
300 young women seeking  
entrance into the Chicago  
Normal School shows that only sixty-  
seven of the number were in good health.  
Too many studies in the high school, too  
little attention to physical exercise, poorly  
prepared and hastily eaten lunches and  
long sessions are given as the causes of  
this condition, which was as unsuspected  
as it is deplorable. We imagine that the  
school is not entirely to blame. It is not  
unlikely that many of these girls take  
music lessons, belong to two or three so-

cieties, are active in church work and  
have engagements for five out of seven  
evenings. The schoolgirl feels the spirit  
of the age as well as her mother and older  
sister, and is probably undertaking too  
many things and rushing through all of  
them with nervous intensity. Girls of  
high school age need careful oversight  
and firm restraint on the part of their  
parents. A year of rest from school work  
during this critical period of their lives is  
desirable in many cases. Plenty of sleep  
and outdoor exercise are more important  
than book-learning, if parents could only  
be made to realize it. We all need poor  
Stevenson's warning in a letter to a friend  
during one of his illnesses: "Remember  
to keep well, and remember rather any-  
thing than not to keep well; and again I  
say, anything rather than not to keep  
well."

## "Be Done With It"

That was good advice  
which Emerson wrote  
to his daughter, who was away at school,  
when he told her to "finish each day and  
be done with it." Too many of us let the  
blunders and trials of one day cast a dark  
cloud over the sunshine of the next. Yet  
it is possible to train ourselves to forget  
our failures and mortifications, and the  
habit, once formed, will add greatly both  
to our usefulness and happiness. It goes  
without saying that the earlier the habit  
is formed the better, and the wise mother  
will teach her children to "look not  
mournfully into the past," but to begin  
each day as if nothing hard or unpleasant  
had ever preceded it. When, at bedtime,  
the little boy tells her of his misdeeds  
and failures and says, in a discouraged  
tone, "There's no use going to school to-  
morrow, for I shall keep thinking how  
badly I did today, and then I shall surely  
do worse," the loving mother will teach  
him to ask God's forgiveness for his  
wrong-doing and remind him that God  
has promised not only to forgive our  
sins but to "remember them no more."  
Then surely we ought to forget them, too,  
and when the day is done "be done with  
it." When the daughter at night com-  
plains that everything has gone wrong,  
the mother's comforting voice can assure  
her that, however bad it has been, the  
day is now gone forever and another day  
is coming in which we hope things will  
go right again. Thus, unconsciously, our  
children will learn to "look forward and  
not backward," and life will become, as  
Emerson characterized it, "a putting off  
of dead circumstances day by day."

Shall We Abandon the Woman's  
Prayer Meeting

BY MRS. T. T. MUNGER

A letter recently received from the edi-  
torial rooms of *The Congregationalist*  
asks, "What has become of the woman's  
prayer meeting in our churches? It  
seems to have vanished almost com-  
pletely. What is its equivalent in the  
modern woman's religious life?"

These questions would come as a sur-  
prise to a body of women in one New  
England church, and the answer would be  
that the mission of the woman's prayer  
meeting for them is not ended, nor can its  
place be adequately filled by any other  
form of church life. Perhaps the story  
of what such a service has meant to this

church during the past ten years will  
throw more light upon the subject than  
any theories which have had no practical  
test. Certainly this special service for  
prayer and conference among women is  
not dead, nor has it simply a name to live;  
it is alive with mental and spiritual inter-  
est, and pulsing with vital, energizing  
force.

We are quite aware that in every church  
prejudice exists against the old-fashioned  
woman's prayer meeting. Among the  
best women in any church, even among  
the best workers, will be found those to  
whom such a service does not appeal, who  
frankly say that they do not feel drawn  
to it, and are not helped by it. Let us  
not be hasty to judge such, and let us not  
urge their attendance. Other service  
more congenial can be rendered by them;  
and on their part, let them not be critical  
of what does appeal to others.

We must all recognize the fact that  
God fulfills himself to souls in many  
ways, and speaks in the language of the  
prayer service to some, as in the language  
of practical work to others. A spirit of  
recognition and receptivity toward many  
and varied forms of church work and  
worship is a requisite in the true life of  
a church, and in this age a necessity to  
its fullest usefulness and growth.

In the history of this one successful  
and sustained woman's prayer meeting  
these things have been borne in mind,  
and while a cordial invitation is always  
given to all women of the church and  
congregation, no discouragement is felt  
when all do not respond. As a first prin-  
ciple, also, it is understood that many who  
are drawn by sympathy to such a service  
do not feel able to take part in it. A  
heartly welcome is extended to such with  
the assurance that unspoken sympathy  
and fellowship have their own value and  
are appreciated.

Leaders choose their own subjects,  
those of which their minds and hearts are  
full, and speak rather from themselves  
than to others. Free discussion of world-  
wide religious interests and of recent  
religious books is encouraged, but the  
atmosphere is chiefly one of direct com-  
munion, with petition for individual need,  
for all departments of church activity,  
for the special work of the pastors and  
for the wider interests of the whole king-  
dom of God.

There is nothing new in this, but it is  
never old, and with each service those  
who attend find a wider outlook, fresh  
courage to meet drudgery and difficulty,  
and a sense of added spiritual force. For  
ten years I have watched and studied this  
service, and these results have become  
apparent:

The pastor of the church has come to  
feel and to assert in his annual reports  
that should this prayer meeting be dis-  
continued, the church would lose a dis-  
tinct source of spiritual power, which he  
personally feels to be real and efficient.

To its existence a large body of women  
—well over a hundred—owe a sense of  
close spiritual fellowship which nothing  
else satisfies.

From this body of women, and inspired  
directly by this service, a distinctly new  
form of church activity, under the name  
of the Pleasant Sunday Afternoon Service  
for Women, has been inaugurated, the  
object of which is to reach the unchurched



mothers of many Sunday school children. This last weekly service, chiefly encouraged and led by the women of the prayer meeting, has already reached, in a year, nearly 100 other women. It is one natural channel from the prayer meeting to practical work of a most useful kind.

It hardly needs to be said that great help can be rendered to the woman's prayer meeting in every church by the wife of the pastor, who, if she enters fully into her husband's work, and desires to minister with him in all its higher forms, cannot fail to welcome this opportunity. It has been found best with us to hold this prayer meeting every two weeks, alternating with meetings for home missionary work. Four services in the year are devoted to foreign missionary interests, for which programs are carefully arranged. With an attendance varying from twenty-five to forty-five the social parlor of the chapel is used as a convenient and central place for gathering, but, doubtless, in smaller churches the private house might be preferable.

In this service certain faults, possible, perhaps common, to such meetings, have been carefully avoided, and the following hints may be of value:

1. It has been free from tediousness, because its time limit, never over an hour, is shortened if best.

2. It has been free from all formality, and has cultivated simple and natural conversation and methods.

3. It has been free from insistence that the lips could speak what the heart felt, and silent members have been made to feel equally welcome.

4. It has been free from random talking without point or meaning, because a subject, given out a week in advance, has been studied and intelligently discussed.

5. It has been free from traditional lugubriousness, and has fostered a spirit and note of honest cheer and optimism.

6. It has been free from prejudice and narrow thinking, and has steadily widened its mental and spiritual horizon.

More important than all, its life has not been fitful and spasmodic, but steady and normal. It has striven to ally its methods and its spirit with the steadiness of God's own working and the continual presence of the Holy Spirit. In a word, the law of its life has been reasonable and natural.

### The Glory of the Departing Year

Prof. Francis G. Peabody of Harvard University, in his addresses to young men published under the title, *Afternoons in the College Chapel*, has a beautiful talk on Moses in the cleft of the rock seeing the departed glory [Ex. 33: 21-23] which is helpful at this season of the year. He says:

To see the truth of things as they were going away, to be hidden in a rocky cleft with a hand before his eyes, and to know the glory and greatness of experience only when it was over—that was as near as Moses could come to the direct revelation of the presence of his God. Is it not much the same with almost every life? A man sees some special incident of his experience approaching him—a young man looks out into the years of his college life; a young woman pauses and

asks herself the meaning of her hurrying, busy, happy winter—and they eagerly desire to be perfectly sure of the presence and guidance of their God. "Show me thy ways," they cry; "show me thy glory." "Let the meaning of life be disclosed to me while it is yet here." "O, to discern, amid the hurry and routine and frivolity and insignificance of life the immediate signs of what is sacred and divine!"

But how often it happens that one is not permitted to see this great light shining into his little life. It is as if a hand were placed before one's eyes and he was held in a cleft of the rock, so that the routine and commonplace of life barred out the heavenly vision. The college year slips by, the busy winter vanishes, with no sense of glory in them, but only thoughtlessness or dullness or overwhelming care. And then, some day, just as such experiences depart, the hand is taken away from one's eyes, and he recognizes how beautiful and gracious had been the privilege which had been so slightly used and which is now but a departing glory.

What is the reason that one does not discern the full glory of the present life? It is precisely, as God said to Moses that day, because a man cannot look straight into God's face and live. Suppose that at each incident of life you were permitted to see the whole far-reaching issue of each day, each act, each word, just as God sees them, complete and awful in their consequences, watching the influences ripple out from each slightest utterance, as one throws a pebble into a still lake and sees the ripples circle to the shore—would you be strengthened, cheered, encouraged, by such a revelation? On the contrary, it would be simply a paralyzing, overwhelming, unendurable disclosure. . . .

Sometimes one wishes that a boy could see life as an older man sees it. But in reality that would be no blessing to the boy. It would simply make him morbid, anxious, timid, prematurely old, instead of fearless, natural, healthy-minded, as he ought to be. . . . It is natural and right for youth to be thoughtless and free, and God's hand is held before the face of many a young man, not because God grudges him the vision, but because he is not ready for it. . . .

And that brings us to the real problem of human life. It is not—as so many people seem to think—an explanation of experience; it is, on the contrary, an education through experience. God does not expect people never to make mistakes and never to stumble in the dark; he expects them only to be taught by their mistakes and to stumble on through the dark until in his own time he shows them his glory.

### How Long

My life is long—not so the angels say  
Who watch me waste it, trembling whilst they weigh  
Against eternity my lavished day.  
My life is long—Christ's word is different;  
The heat and burden of the day were spent  
On him; to me refreshing times are sent.  
Give me an angel's heart, that day nor night  
Rests not from adoration its delight,  
Still crying, "Holy, holy!" in the height.  
Give me the heart of saints, who, laid at rest  
In better paradise than Abraham's breast,  
In the everlasting Rock have made their nest.  
Give me thy heart, O Christ! who thirty-three  
Slow years of sorrow countedst short for me,  
That where thou art there thy beloved might be.

—Christina Rossetti.

### Closet and Altar

*O Lord, revive thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy.*

There are no days of special audience with God. What are our turning points and anniversaries to him whose years are without end! To him we must cry, as the prophet did, O Lord, in the midst of the years remember mercy. It is well that the fixed days of our human reckoning recall to our human thought the passing opportunity, but God is always ready to welcome our return. Our Father never denies attention to our cry.

I say that man was made to grow, not stop; That help he needed once, and needs no more, Having grown but an inch by, is withdrawn: For he hath new needs, and new helps to these. This imports solely, man should mount on each

New height in view; the help whereby he mounts,

The ladder rung his foot hath left, may fall, Since all things suffer change save God the Truth.

—Robert Browning.

All beginnings are important and significant, but the true eras are not in the calendar, but in the heart. The new year's beginning—the real new year of grace and obedience, with their resulting gift of peace—is not an arbitrary period, but the hour of inward choice, when the will of man gives up the helm into the hand of Christ. In that new year there must be much to learn and suffer, but there shall be more to win and to enjoy.—*I. O. R.*

What has a consecrated life to do with being afraid?—*Frances R. Havergal.*

What shall the new year bring to thee?  
Sorrow and loss and fear and pain?  
Yet even in these thy faith shall gain  
Its more abounding victory.

What shall the new year bring to thee?  
True love of friends and home delights?  
And prosperous days, and quiet nights?  
Yet even in these the cross shall be.

So, when the year's last hour is come,  
Stop not to mourn thy life's decay;  
But, with a glad heart, kneeling say,  
Thank God, for one stage nearer home.

—Isaac O. Rankin.

### A NEW YEAR'S PRAYER

All our years are thine, O Lord, and daily we remember the loving-kindness which has filled our lives with good. Pardon our misspent time, our failures and transgressions; and teach us how to rightly estimate and fully use the opportunities of the new year. Reveal thyself in the communion of its hours of prayer. Show us thy will in the Word written and by the teaching of thy Spirit. Give us obedient hearts and quick-discerning eyes. Let faith be pure, and love abound, and zeal and knowledge work together in thy cause. Provide for every need and rid our hearts of anxious care. Work in us and through us according to thy need for the salvation of the world and may it be our joy to do thy will. So crown the days of this and all our years on earth with love. And to our risen and ascended Lord be praise. Amen.

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## Morning Faces

BY DOROTHY STORRS

"Make us happy every day, Amen."

Thus the child closed her evening prayer, and her mother drew a breath of satisfaction. "One seed has taken root at last," she said afterwards in conversation with a friend. "I have tried so hard to teach her that to be happy and make others happy is the highest duty and privilege in life, and that ill-temper is the chief of crimes and misdemeanors."

"You speak extravagantly."

"I feel so. What right has any one to throw away his birthright of gladness and indulge in a state of mind that makes himself and others miserable? In the last analysis I believe almost all wrongdoing originates in ill-temper."

"Yet we usually mean by ill-temper mere crossness."

"Mere crossness! There lies the trouble. We refuse to call a spade a spade, and treat ill-temper as if it were a misfortune, like bad weather, resigning ourselves dismally to it in ourselves and in others."

"You mean that instead of saying carelessly, 'Harry has gotten out of bed on the wrong side today,' we should say, soberly, 'How wicked Harry is this morning.'"

"Exactly. Moreover, ill temper is contagious and a person has no more right to go about scattering germs of bad temper than he has to propagate smallpox or the measles."

"On the other hand, an ill-natured person may prove a means of grace to others."

"On the same principle, I suppose, that a worthy divine advances the astonishing theory that the poor are ever with us in order to excite the benevolence of the rich."

"But according to modern theories, ill-temper always arises from some physical cause."

"Treat it as a symptom then. Send the patient to bed, put a mustard plaster on his tongue and a hot water bottle to his frown. The visit of a mock doctor often works a cure with my children."

"Seriously, how do you embody this theory of yours in the practical training of your children?"

"Simply by making the pursuit of happiness (in its highest form of right-doing) the central idea in their lives. 'Sunshine from all and for all' is our home motto, and instant quarantine is the penalty for a failure to live up to it. I believe a happy disposition contributes more to success in a life career than any other single element."

"Yet I heard a clever woman say the other day that the world seemed to her to be divided into two classes—the unamiable people with force and the amiable people without it."

"That sounds like one of the snap-shot generalities of the new woman. I am not discouraged, but shall boldly divorce these ill-assorted couples and form an alliance between force and amiability in the persons of my children."

"Unblushing mother conceit! But example is better than precept, and do you manage to live up to your own standard?"

"Not at all. On the contrary, I frequently utter admonitions to happiness

in most unhappy accents, and need training as much and more than any member of the family."

"Fortunately your children are still at the uncritical age when mother can do no wrong."

"Or they are quick-witted enough to see that my theory is good if my practice falls, as is the case with my small daughter who, when baby sleeps, warns her brothers to 'be quiet' in the most piercing tones of her shrill soprano. But when I detect myself in a discouraged mood I often say over a few lines of Robert Louis Stevenson's, which first set me to thinking of happiness as a duty. Do you know them?"

"If I have faltered more or less  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not; if morning skies,  
Books and my food, and summer rain,  
Knocked on my sullen heart in vain—  
Lord, thy most pointed pleasure take,  
And stab my spirit broad awake."

"No, I never heard them before, but how characteristic they are of his brave, sunny spirit! That phrase 'morning face' seems to be a favorite of his. He uses it in the prayer I am so fond of: 'When the day returns, return to us, our Sun and Comforter, and call us up with morning faces and with morning hearts.'"

## Children's Ideas of Punishment

Prof. Earl Barnes, one of the Twentieth Century Club's lecturers, has been giving a talk on the above subject to various educational gatherings. When heard in Boston he described some interesting experiments which he made in London public schools. The following case of discipline was laid before 1,090 school children, between the ages of nine and fifteen: A child of six was given a box of paints. While her mother was out of the room she painted the parlor furniture and spoiled some of the chairs. Then she called: "O, mamma, come and see how pretty I have made your chairs!" The question put to the pupils was, "If this was your child, how would you punish her?" and they were asked to write a composition in answer.

The replies, when tabulated, showed the following proportions: no answer, 16; do nothing, 60; punish child, 59; whip or hit, 217; scold, 307; threaten, 20; command, 73; send to bed, 169; shut up, 20; lose pleasure, 52; lose meal, 42; lose paints, 240; repair harm, 53; explain to child, 150; consider youth, 188. This table explains itself. There were some who refused to prescribe any definite punishment or shirked all decision, and they are classified under the first three heads. The 188 children who would have "youth considered" are those who said: "Don't do anything; the child was too young to know any better."

The most interesting charts shown by Professor Barnes were those analyzing the replies according to the age of the writer. At nine years of age half of the girls advocate corporal punishment, but at the age of fourteen or fifteen only five per cent. advocate it. The same tendency to diminish punishment is seen in the boys as they grow older, though at eleven a large majority advise brute force.

From the tabulated result of this experiment, as tried in the schools of California and of England, Professor Barnes draws the conclusion that in proportion to the intelligence of the children the percentage of those who advocate corporal punishment diminishes. As the pupils grow older and acquire more reason and wisdom, they are more and more inclined to rational methods of punishment. He found that most of those, in the case cited, who advocated explaining to the child, or tak-

ing her youth into consideration, were four teen or fifteen years of age.

All this indicates the careful scientific work being done by such experts as Dr. Barnes. But it must be kept in mind that he is no more condemning than advocating corporal punishment in general. His study of this special case is of a sociological nature and is not meant to be a guide to parents in matters of discipline. It opens up, however, many interesting trains of thought to all parents and teachers.



## Some-thing to Eat

It often happens that a baby is thought to be sick when he only needs something to eat; by something to eat we mean food that he can digest and assimilate; food that satisfies his hunger and makes him grow. Many babies take large quantities of food but get little to nourish them. Mellin's Food is digestible, entirely soluble and when mixed with fresh milk it is like mother's milk. Mellin's Food is really "something to eat."

## Mellin's Food

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## The Conversation Corner

**D**EAR CORNERERS: Do you remember that I stopped writing the Corner a few weeks ago (Nov. 16) in order to take three little boys to see nine little pigs? Well, here are the pigs and the boys—that is, a part of them. The other pigs—how many other?—are either farther along at the trough (for it was exactly twelve o'clock, their regulation dinner hour, when we were there), or in the inside pen, which the boys call the pigs' bedroom, and which opens out of their dining-room. The other little boy was too little to stand up on the barbed-wire fence and look over. In fact, I do not think it was a very safe place for these two boys, and I think one or both of them got caught in the barbed wire at another time, when they tried to get down, and had to call for the kind-hearted keeper of the barn to help them. But you know boys do not mind much about such adventures, especially if a torn coat or trousers are the only damage done (although their mothers may).

As you see, the home of the pigs is right on the border of the woods, and one of the large trees a little way back is the winter home of the squirrels—we saw a lot of them running there at great speed one day when we disturbed them gathering nuts near by. Do you suppose that boy on the right has the initial of his name on his cap, so that he would be easily recovered if he got lost? The other boy, I know, is the grandson of one of the Congregational House secretaries, and also grandson and great grandson of other ministers. But whoever they are, it is a grand thing for them to be out in the woods and watch the pigs and the squirrels, the trees and the brooks, and all the things which God has made for them to enjoy. By the way, be on the lookout for another two-children picture, which the engraver has in hand, and in connection with which I think I shall offer you a prize!

Here is a boy who certainly watches nature to good purpose:

*Dear Mr. Martin:* I am fourteen years old and would like to become a Cornerer. Last summer I had a delightful vacation at Silver Lake, in Madison, N. H. We stopped at a cottage about two miles down the lake. On both sides were scrub oaks and pines, a fine place for birds. One morning I was awakened by a very mournful cry, and on looking about discovered two loons sporting in the lake in front of the cottage. They were of the species called the "great northern diver," and very large. The upper parts were of a glossy black color, with white spots; the lower parts were white, and the bill black. During the forenoon I saw several other birds. The first was a house wren, looking very smart and dignified, and directly after him came his little mate. Next in line was a little "Yellow-bellied Flycatcher," then a kingbird flew by in its coat of ashy gray and breast of white. While I was watching it I heard a cry of alarm resembling the *meow* of a cat, and looked around just in time to see a catbird fly away from the tree where it had been watching me. Besides these birds, there were quite a number of spotted sandpipers running along the edge of the lake.

Newburyport, Mass.

FRANK P.

Curiously enough, the very next letter in my pile was written in vacation time

from the adjoining town in New Hampshire by another Corner boy of about the same age. His specialty seems to have been local history, although he may have strolled along "Bear Camp" River, or bicycled (?) over to see Frank P. on "Silver Lake."

*Dear Mr. Martin:* Vacation is nearly ended, so I will write you about some interesting places here before I leave. We are spending the summer in a house which was for many years the home of "Father Hidden," the founder and first pastor of the only church in Tamworth, who had also a great deal to do with building up the town and the county. He was born in Rowley, Mass., on Washington's Birthday in 1769. [Washington's death-day is just now being celebrated.—M. M.] He was a soldier in the Revolution for four years, before he was twenty-one. Then he went to Dartmouth College and in 1792 was ordained here on a great boulder—the second in size in the Granite State—for lack of a church building. A monument was erected on "Ordination Rock" in 1862. Across the road is the graveyard where Parson Hidden



was buried in 1837. The "living room" in the old parsonage is paneled to the ceiling. Beside the great fireplace is a spot where he rested his head when he tipped back his chair while meditating or playing the violin. I hope the pictures of these places, which I took myself, will be an addition to the Corner Cabinet.

Tamworth, N. H.

LEROY B.

They had a famous celebration in 1892, when the sons and daughters of the town, from far and near, gathered around that granite boulder! It was said then that this early home missionary in the wilderness fitted fifty boys for college.

I write beforehand, but hope that you will all have a happy time in opening your Christmas packages as they come down from the tree or out from your stockings. I know of one little bit of a fellow who, without knowing what it means, says: "I got a *sweak-it*, I have!" I have been several times into Schwarz's, Jordan & Marsh's, and Houghton & Dutton's, to see the boys and girls inspecting their prospective presents, and their parents and aunts actually buying them—they all looked happy! It is very likely I shall hear from some of you later, as to your receipt of those same "*sweak-it*" packages.

*My Martin*

## Corner Scrap-Book

(For the Old Folks)

"LEAN HARD"

Many other copies of the little poem printed in this column Dec. 14 have been received, the writers in most cases attesting to the comfort and strength they have received from it in time of anxiety or trouble. How little that poor Nestorian woman thought of the message of help she was sending "throughout the whole world," when like the woman of Bethany she lavished her love and sympathy on her spiritual teacher! One of my letters contains the lines neatly printed on satin for a book-mark, the writer saying that they are thus done in the way of self-help by a college boy, whose name I recognize as that of a former Cornerer. Eleven other similar poems are printed in the same way, the price being twenty cents each. Such cheap, tasteful and helpful gifts are so often desired at this holiday season that I mention these "bookmarks" and will get them for any of our "Old Folks," or send them the list.

"A NAME IN THE SAND"

The college boy's list of book-mark poems has the one beginning,

Alone I walked the ocean strand,  
A pearly shell was in my hand,

which was printed in this column, April 20, but assigns the authorship to George D. Prentice instead of Hannah F. Gould. Two letters were received at that time as to the poem.

I am quite interested in the little poem, "The Name in the Sand," for it was taught me by my mother when a child. But the copy I have gives George D. Prentice as the author.

Blue Hill, Mass.

A. C. T.

The poem, "Alone I walked the ocean strand," was written by Mrs. Norton—Caroline Elizabeth Sarah Norton—England. "The Frost" and many other beautiful poems were written by Miss Gould, but not this one. Auburndale, Mass.

M. J.

I have now made fresh research, and find that the published collections of Mr. Prentice and Hon. Mrs. Norton do not contain the poem, although the latter wrote one entitled, "The Name," but it began,

Thy name was once the magic spell,  
By which my thoughts were bound.

It alarmed me at first that several editions of Miss Gould's poems did not contain "A Name in the Sand," but I found it at last in the third volume of the Boston edition of 1841—many years before her death. If this were not sufficient, the following letter from a lady in Newburyport—Miss Gould's home—thoroughly familiar with the literary history of that old town, settles it.

*Dear Mr. Martin:* It does not seem to me possible that Miss Gould did not write "A Name in the Sand." Mr. J. J. Currier, who has compiled a book on "Old Newbury," is a man of unusual accuracy, a native of Newburyport and well acquainted with its traditions. He closes his sketch of Miss Gould thus: "Among her most serious poems there is one, suggested by a casual incident at Plum Island [off Newburyport] that is worthy of a place in this sketch of her life—*A Name in the Sand*." I have frequently seen this poem and two or three others by Miss Gould attributed to other writers. Mr. Prentice in his best mood might have written it—only he didn't! Mrs. Norton, a very clever writer of prose and verse, could not have written that, nor "L. E. L.," another English lady, to whose pen some things have been mistakenly credited.

Newburyport, Mass.

S. J. S.

L. M. M.

## The Son of God\*

By Rev. A. E. Dunning

Christianity is Christ reproduced in human lives. The Christian Church is the society of those who are striving to reproduce that life. In spite of imperfections, the individual disciple and the community of believers are showing to the world genuine copies of the life of our Lord. They are doing this by learning who he is and what he would have them do, and by receiving his Spirit.

The sources of our knowledge of Christ are the four gospels, the testimonies of his disciples in the rest of the New Testament, the foreshadowings of him in the Old Testament, the experience of believers and personal revelations by the Holy Spirit. We must always turn to the testimonies of the gospels to become acquainted with the Christ and to confirm our experience of his living presence. This is the chief object of these studies. During the next eighteen months we propose to examine the sacred records to learn who is Jesus Christ and what are our present relations to him. We give our attention in this first study to the statements of Matthew and Luke concerning his birth and infancy. We shall learn:

1. The object of the gospels. They are plainly not biographies of Jesus. They state only selected incidents of his life, and a few of his sayings which made the deepest impression on his disciples. They were not written till many years after the incidents occurred and the sayings were uttered. They are not arranged in the same order by the different writers. They bear the marks of having been told many times and by many persons before they were put into permanent written form. What was their purpose? John says, "These are written that ye may believe that Jesus is the Christ, the Son of God." Luke [ch. 1: 4] says he wrote in order to confirm to his friend the things concerning the Christ which had been taught to him by word of mouth; and he tells him that Jesus was the Son of the Most High. Mark's first sentence is, "The beginning of the gospel of . . . the Son of God." Matthew closes his gospel with the command of Jesus which moved him to write it, namely, to teach "all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." It is evident, then, that the gospels were written to show that Jesus is the Son of God.

2. The evidence that Jesus was the Son of God. Matthew and Luke, the only New Testament writers who made any statements concerning the birth of Jesus, present what is to us a puzzling problem. They both trace his ancestry back, through Joseph as his father, to David, thus proving his title to royalty, as the Messiah, King of the Jews. They also tell in substance what is stated in the creed, that Jesus "was conceived by the Holy Ghost, born of the Virgin Mary." Evidently they saw no contradiction in these statements, for they attempted no explanation of them.

The evidence they gave of the supernatural conception of Jesus is twofold. Luke says that an angel appeared to the young girl alone, and announced to her that she was to bring forth a son, through the operation of the Holy Spirit; that therefore he should be called the Son of God, and that the Lord God should give unto him the throne of his father David. Matthew says that an angel appeared to Joseph in a dream, calling him the son of David, told him that the child who was to be born of Mary was conceived of the Holy Spirit; and Matthew adds that Joseph did not live with her as a husband till her son was born.

\*The Sunday School Lesson for Jan. 7. Matt. 1, 2; Luke 1: 1-4, 26-56; 2: 1-52; 3: 23-38. International Lesson, The Birth of Jesus: Luke 2: 1-16.

3. The advent of the Son of God among men. Wonderful events connected with the advent of Jesus showed that he was divine. An angel foretold the birth of a son to the aged priest Zacharias, whose dumbness for months was the sign of the genuineness of his vision. When his wife Elisabeth met Mary, she declared that her unborn child recognized the unborn son of Mary as his Lord. Jesus was born in Bethlehem, the city of David, because Joseph, who was of the family of David, was summoned thither to be enrolled, and this was another evidence of the royal lineage of Jesus.

On the night of his birth some shepherds in the field saw a vision of splendor in the sky, and heard an angel declare that a child was born in the city of David, who was to be a Saviour, the Messiah, the Lord. After the angel had told them that the sign of the fulfillment of the promise would be a babe in swaddling clothes in a manger, they heard a chorus of angels praising God. They went into the village and found a babe, as the angel had described. It was the new born Jesus.

Some Oriental astrologers appeared in Jerusalem, who said that they had seen in the East a star which signified to them that a new king of the Jews was to be born. They had followed the star thus far in search of the child. King Herod heard of the new aspirant to his throne and was alarmed. He summoned Jews who were learned in their Scriptures and was told by them that a prophet had declared that the Messiah was to be born in Bethlehem. Then he sent the astrologers to that town, and they saw the star suspended above the place where Jesus was. They did homage to the child and offered gifts to him as a king. But having dreamed that they should not return to Herod as he had asked them to do, they disappeared. Herod could not find what child they had visited, therefore he killed all the young children in the town to prevent any possibility of a claimant to his throne. But Joseph had dreamed that an angel told him to flee from Herod to Egypt; and so the child escaped.

But before that event the parents had taken the babe to the temple at Jerusalem to offer him, as their first born, as a sacrifice to the Lord and to redeem him according to the law. There was in Jerusalem a holy man named Simeon, to whom the Holy Spirit had made a promise that he should not die till he had seen the Messiah. When he saw Jesus he declared that he was ready to die because the promise was then fulfilled. An aged prophetess, coming upon the group of Joseph and Mary with the child and Simeon, confirmed his testimony that Jesus was the Messiah.

4. The witness of history and experience to the truth of the gospel records. Visions of angels, dreams, portents in the sky and signs among the stars would not impress us as stories about them impressed the simple people of the first Christian century. We stand in different relations from theirs to all natural and supernatural phenomena. Why, then, do these records hold the place they do in the minds of Christians today? It is because they stand at the beginning of a history which is far more wonderful than they are, and which is the mightiest fact in the present life of the world. I can best state this fact in the words of Dr. Fairbairn, in his *Place of Christ in Modern Theology*. He says, "Jesus Christ is a name that represents the most wonderful story and the profoundest problem on the field of history—the one because of the other. . . . By means of his very sufferings and his cross he enters upon a throne such as no monarch ever filled and no Caesar ever exercised. He leads captive the civilized peoples; they accept his words as law, though they confess it a law higher than human nature likes to obey; they build him houses,

they worship him, they praise him in song, interpret him in philosophies and theologies; they deeply love, they madly hate, for his sake. . . . The belief in Christ has for now almost 2,000 years lived under a criticism the most searching and scientific that ever assailed any idea of mind or fact of history, and yet this criticism has made the belief the more active, more vigorous, more sure of its intrinsic truth and reasonableness."

The influence of Jesus among men is far greater than prophets foretold or angels sang or wise Orientalists proclaimed. If the memory of them should fail, the life of the Son of God abides. Jesus is his own witness now. The witness of angels is no longer needed. But the message is still personal. Unto you is born a Saviour who is Christ, the Lord. Will you reject or accept him?

## Progress of the Kingdom

DISTINGUISHING MISSIONARY EVENTS OF 1899

(Parallel with *The Congregationalist's* Missionary Topic for January.)

*The Forward Movement of the American Board—New work in Cuba and Porto Rico—The recovery of the Doshisha—The campaign of the Yale Band.*

To those who have read the religious papers and the missionary periodicals with any regularity and care during the last twelve months the task of preparing for helpful participation in this meeting will not be difficult. The sub-topics do not by any means exhaust the important missionary occurrences of the year, but none of them can well be left out of consideration in the review. Along with the "forward movement," which represents a determined movement to keep the resources abreast of the developing work, should be placed the constant actual expansion of the field at home and abroad, the reports of revivals from many sources and the steady advance of the educational and industrial lines of activity. *The Missionary Herald* has referred frequently during the year to educational problems, and its January issue, which will be ready before this meeting is held, contains further allusion to the matter. In this connection the better state of affairs at the Doshisha than existed a year ago ought to be made the subject of grateful prayer.

Along with other changes at home operating to stimulate deeper interest in missions should be enumerated the work of the Yale Band in different sections of the country. Six choice young men devoted several months of the year to bringing directly to the attention of the churches and young people's societies the just claims of the Student Volunteers for support at the hands of Christians who stay in this country.

For an excellent statement of the way in which the gospel has followed the military advances and successes in Cuba, Porto Rico and the Philippine Islands, read the page in this very issue devoted to the subject. It would be hardly possible when one looks abroad to disregard entirely the troublesome scenes in South Africa in connection with the war between the British and the Boers. Not only is it having a serious effect upon immediate missionary operations as now carried on, but its outcome must affect powerfully the general missionary movement in the Dark Continent. The December *Missionary Herald* has a well-considered editorial on this subject.

### LITERATURE AVAILABLE FOR THE MEETING

*Forward Movement:* Documents to be obtained from the American Board. Articles in *The Congregationalist*, Oct. 26 and Nov. 30, 1899.

*Yale Band:* Pamphlets from the Student Volunteers' Headquarters, Bancroft Building, West 29th Street, New York. Articles in *The Congregationalist*, Jan. 26 and April 27, 1899.

*The Doshisha:* An editorial in *The Congregationalist*, Aug. 24, 1899.

*In General:* An article in December *Life and Light*, by Miss F. J. Dyer, A Century of Christian Progress.

*Notable Books of the Year:* *Redemption of Africa*, by F. P. Noble; *Village Life in China*, by Arthur H. Smith.



## LITERATURE

## BOOK REVIEWS

## ROBERT LOUIS STEVENSON'S LETTERS

These two bulky volumes include only a selection from the author's abundant correspondence. Negligent in such matters although he often calls himself, his neglect lay rather in delaying to reply than in indifference to writing. He used to let his letters wait until a convenient time and then write from a dozen to thirty at a sitting. Few men can have written more letters, and it is surprising that so many have been preserved, although, to be sure, most of them date from the latter half of his life, after he had begun to be famous.

These volumes include only letters by Stevenson himself. They are accompanied by brief explanations or comments which serve as a connecting thread and, when necessary, render their allusions intelligible. The editor, Mr. Sidney Colvin, of the British Museum, a close personal friend and literary fellow-worker, has done his work with discrimination and good taste, with acute sympathy yet without overwrought expressions of admiration.

On opening the work one's first thought is that among so many letters there must be many which might wisely have been omitted. But it soon becomes evident that for one or another reason each justifies its choice. They reveal and interpret Stevenson on all sides of his versatile, and always attractive, nature. The man, the loyal Scotsman, the citizen of the world, the scholar, the traveler, the reader, the critic, the author, the student of human nature in different lands and of many types, the unprofessional philanthropist, and, at times, even the disinterested politician—as each of these he is seen in these letters, shifting from one to another rôle with kaleidoscopic quickness but with no shock of unnaturalness to the reader.

The peculiar charm of his personality, which so endeared him to all who knew him, of course pervades these letters. The beauty and force of his character are conspicuous, and all the more in contrast with his feeble health. Indeed, his life was one long fight with disease, and the fertility of his mind and the masterly excellence of his writings seem the more astonishing when his bodily frailness is recalled.

As Mr. Colvin remarks in his preface, the literary style of these letters is mixed. Stevenson's mood changed rapidly, and would pass from grave to gay, from the stately and polished to the whimsical and even to slang or mild profanity, within the compass of a paragraph. Never were letters more free and easy in manner. But therein lies much of their charm. They are singularly suggestive and set one off upon trains of reflection which often prove as remunerative as they are entertaining. Their scope is surprising. Stevenson certainly made his own the ancient saying, "Nothing which relates to mankind lacks interest for me."

They hardly need any accompaniment of biography, beyond the main facts which Mr. Colvin has supplied, for they set forth with sufficient fullness the course of his life. Indeed such volumes as these form the best type of a biography, and Mr. Colvin may be at ease in mind if he never carries out his plan of writing a regular work of that sort. He hardly can improve on what he has done here so well.

In this connection it ought to be added that his preface in its clear delineation of his subject's characteristics, its kindly but not unseemly appreciation, and its own high literary excellence is one of the best features of the work. Certainly this is one of the foremost productions of the year. Had we the space, we should quote freely from its pages. The only flaw which we have noticed is the omission of any reference to the fact that—unless we are much mistaken—Stevenson saw reason before he died to modify his accusations

against Dr. Hyde, in regard to Father Damien, and make public acknowledgment to that effect. But one letter does show that he learned something of the reverse side of Father Damien. [Charles Scribner's Sons. \$5.00.]

## DR. GLADDEN'S NEW BOOK

Its title is *How Much Is Left of the Old Doctrines*, and it covers the contents sufficiently. Not all the old doctrines are discussed, but those which relate to the divine existence, the supernatural, the Bible, the existence of Satan, the Trinity, the incarnation, predestination, conversion, the sacraments, heaven and some others are treated with clearness and candor. Dr. Gladden is an advanced thinker, but not so far advanced as to be an unsafe guide. The reflections and experiences of many years have led him to conclusions which, for substance, endorse most of the doctrines of the gospel which have been held for generations, although he states his conclusions in modern terms and does not accept everything which used to be considered vital.

His most marked departure from traditional belief is his denial of the existence of a personal devil. It is an argument against his position that certainly to many the power of temptation seems to be due to a distinct and positive personal influence rather than to that of a mere principle. The volume cannot fail to remove some objections which cling about the name of Christianity in the popular mind, but it may suggest difficulties of its own to some thinkers. Nevertheless, it is an honest, wise and very effective plea for the gospel of Christ in its essence and its power, and surely no reader will lay the book aside with the feeling that Dr. Gladden has abandoned anything which is vital to evangelical Christianity. The book is for thoughtful but not necessarily learned readers, and any ordinary intelligence can understand it. Its chapters were delivered originally as discourses and retain much of the freshness and sparkle of spoken discourse. [Houghton, Mifflin & Co. \$1.25.]

## HOLIDAY BOOKS

Golf, tennis, football, rowing, polo, bathing, yachting, tobogganing, skating, etc., have suggested the themes which Thure de Thulstrup has selected for delineation in *Out Door Pictures* [F. A. Stokes Co. \$5.00], most of which are brilliantly and tastefully colored and all admirably drawn. They represent some of the prettiest and most striking bits of modern society life so well that it hardly could be done better. The volume is certain to be immensely popular as a Christmas gift. For a long time the columns of *Life* and *Judge* have contained many caricatures and skillful portrayals of scenes from low life, especially among street boys and girls, by the late M. A. Woolf. Many of them are exceedingly humorous and all exhibit a keen sense of the ludicrous and a wide observation of certain types of juvenile life. Several scores of these illustrations now have been reproduced in a volume, *Sketches of Lowly Life in a Great City* [G. P. Putnam's Sons. \$2.00], edited by James Henius. In its way it is a treasury of entertainment.

Browning is an endless inspiration to the essayist and critic. A new volume relating to him is *Browning, Poet and Man* [G. P. Putnam's Sons. \$3.75], by Elisabeth L. Cary. It gives the history of the poet, has a chapter on Mrs. Browning, discusses his characters and his ethical teachings, and contains several chapters of essays and criticism, including one on Browning Societies. It is illustrated freely and admirably, and is beautifully printed and bound. It will find great favor with the many admirers of Browning. Under this head, too, should be included Paul Laurence Dunbar's *Poems of Cabin and Field* [Dodd, Mead & Co. \$1.50]. The poetry is Negro in spirit and form, unmistakably, and the illustrations and decorations, which are by Alice Moore and the Hampton Institute Camera Club, are as excellent as they are per-

fect and enlightening. The book is a dainty piece of work. —Peter Newell's *Pictures and Rhymes* [Harper & Bros. \$1.25] illustrate caricature of an amusing type and in a remarkably successful degree. The pictures are very droll and the couplets which accompany them are worthy of them. Mr. Newell certainly possesses unusual power, and his book will amuse a large public.

Another new and popular book is out in a holiday edition. It is Mr. Ford's *Janice Meredith* [Dodd, Mead & Co. \$5.00]. It is seldom that an edition of a novel is so enriched by lavish, felicitous and sometimes unique illustrations. As we hardly need remind our readers, the story deals with the Revolution, and the illustrative work adds immensely to the historic and romantic interest. King George's proclamation for suppressing rebellion and sedition, and a reproduction of the first American liberty song are examples of the unusually appropriate illustrations which the volume contains. It is sold in a box. —Mr. Crawford's *Saracinesca* [Macmillan Co. \$5.00] also is out in a new two volume illustrated edition. The pictures are by Orson Lowell. The story is one of the author's best, and in this elegant edition it will attain a wider popularity than it has known even thus far. —The Doubleday & McClure Co. offers Charles Reade's famous *Peg Woffington* [\$2.00]. Austin Dobson has supplied an introduction and Hugh Thompson characteristic, graceful and numerous illustrations. It is a story which exhibits the author at his best. —Here, too, is Thackeray's *Vanity Fair* [Harper & Bros. \$2.50], in the Beaky Sharp edition, with abundant and fine illustrations taken by consent of Mrs. Minnie Maddern Fiske, the actress, from the successive scenes in the comedy based upon the novel which she lately, and so successfully, has produced before the public. It is an exquisite edition and the pictures, being photographs from life, have a spirit and felicity not often attained in purely imaginative illustrations.

## RELIGIOUS

The late Dr. Abel Stevens, author of An Abridged History of American Methodism, is the author of a supplementary *History of American Methodism* [Eaton & Mains. \$1.50] for which the Methodist Book Concern stands sponsor. It brings down the record from 1866 to 1890 and sets forth in a popular and readable manner the rapid development of the Methodist Episcopal Church during the period covered. It abounds in fact and figures, contains portraits of a number of the bishops and is a useful book in every way. —*God and the People and Other Sermons* [W. B. Ketchum. \$1.50] is the sixth collection of published discourses preached by Rev. Dr. D. J. Burrill of New York. Like its predecessors it is a volume of earnest, inspiring sermons aimed straight at men and women as they are, more practical than profound, but always providing strong thought for the reader and containing many passages of glowing fervor. These are the sort of sermons that young men like to read if they read sermons at all.

Another volume of sermons is *Great Sinners of the Bible* [Eaton & Mains. \$1.50], by Dr. L. A. Banks. The writer has an easy and popular manner of expression, which renders his sermons instantly intelligible and practically impressive. He makes free use of anecdote and other illustrations. It is not a specially learned or eloquent kind of preaching which these discourses illustrate, but it is exceedingly practical. —Prof. A. R. Wells is the author of another excellent book for young people, *Sermons in Stones* [Doubleday & McClure Co. \$1.00], indeed the young people need not expect to monopolize such a book. In large measure the contents have been printed before, and to some extent in our own columns. They are short essays in which facts in nature are used to point moral and spiritual truth with direct reference to everyday needs. They are sensible and helpful. We commend the book heartily.

Professor Wells's little annual, *The Endeavorers' Daily Companion*, likewise is ready for 1900. We do not know of any publication dealing with Y. P. S. C. E. methods and topics likely to prove as helpful as this pocket volume. It is a compendium of information for all Christian Endeavorers. The author's treatment of the service subjects is original and suggestive. The material along lines of practical work is carefully arranged—often under the head of an appropriate topic, as the Forward Movement, and Temperance, when missions and reforms are to be considered.

Mr. George L. Weed has written a *Life of St. Paul for the Young* [G. W. Jacobs & Co. 50 cents]. It is a carefully studied chronological narrative and exposition of the principal teachings of the apostle, expressed in simple language and successfully adapted to instruct and interest. It is freely illustrated with pictures and maps, and will do good service.—*The Berean Senior, Intermediate and Beginners Question Books on the International Lessons for 1900* [Eaton & Mains. Each 15 cents] do their usual work in their usual excellent manner.

## STORIES

Mrs. Burton Harrison has drawn two animated pictures in *The Circle of a Century* [Century Co. \$1.25]. Each is self complete, yet each supplements the other and is the more effective because of their mutual relation. The one is colonial, the other up to date in conception and treatment, and together they form a spirited and enjoyable whole. It represents the author at her best.—It is a slight but bright and keen little society sketch which Albert Lee calls *He, She and They* [Harper & Bros. \$1.00]. It is an amusing satire upon certain social practices, e. g., that of giving and returning wedding or holiday gifts from merely conventional motives. It is rich in fair hits.

A little South American republic, a scheming, unscrupulous president with a lovely daughter, a wealthy English socialist, master of a prosperous colony established within the borders of the country and divers more or less admirable or despicable other personages appear and disappear dramatically in *The Man and His Kingdom* [J. B. Lippincott Co. \$1.00], by E. P. Oppenheim. It is a readable but not very probable story, interesting without being thrilling.—Several strong and unacknowledged stories by Charles Waldstein are grouped in *The Surface of Things* [Small, Maynard & Co. \$1.25]. The author has real literary ability, and his readers will thank him for entertaining them pleasantly.—Equal gratitude will be extended to Mr. F. Hopkinson Smith for *The Other Fellow* [Houghton, Mifflin & Co. \$1.50], in which a dozen short stories apparently embody his own observations or experiences in the West. They are spirited portrayals of natural, and occasionally original, and always interesting types of human nature in more or less interesting circumstances.

Mrs. Ruth McEnery Stuart has gathered a number of her admirable stories into a little book, *Holly and Pizen* [Century Co. \$1.25]. The Southwestern part of our country is the scene, and whites and colored people alike appear as actors. The stories are full of humor and also of pathos and are striking and successful character sketches. They are exceedingly readable and praiseworthy.

## JUVENILE

One of the best stories of adventure of the season is W. O. Stoddard's *Ulric, the Jarl* [Eaton & Mains. \$1.50]. The attempt to represent the hero as one of the two thieves crucified with our Lord is inartistic and lame. Ulric was no thief and knew it. Indeed, he had no sense of having been guilty of any heinous sins. But the early interviews of the hero with Jesus are well conceived, and, with this exception, the book is a dramatic and striking portrayal of the spirit and life of the old Norse vikings. Their proud, free, daring

spirit comes out finely.—*Loyal Hearts and True* [F. A. Stokes Co. \$1.50], by Ruth Ogden, deals with some bright children concerned to a considerable extent in the events of our late war with Spain. They are rendered decidedly interesting and the boys and girls will like to read about them.

*Little Jim Crow and Other Stories* [Century Co. \$1.25] is by Clara Morris and tells of the feelings and doings of some children, such as one may see daily and such as every one likes to meet, and their feelings and actions are worked into a series of first-rate sketches. He who reads one will read all.—*The Island Impossible* [Little, Brown & Co. \$1.50], by Harriet Morgan, is fantastic and funny and entertaining from cover to cover. It is a capital story, well conceived and well told and most attractively illustrated.

Marguerite Bouvet's *Tales of an Old Chateau* [A. C. McClurg & Co. \$1.25] has been illustrated by Helen M. Armstrong. It conveys in a dainty and graceful fashion to the American reader several pleasant stories of the better class originating in France. The artist has caught the spirit of the sketches admirably, and both text and pictures are gratifying in a high degree.—In *The Loom of Destiny* [Small, Maynard & Co. \$1.25] are gathered a series of short stories which originally appeared in *Ainslee's Magazine*. The hero is a sturdy urchin and the book narrates with vivacity many experiences of himself and his friends. The stories teem with boyish life and spirit and deal both with the worse and the better elements and aspects of juvenile life. The charm of the book is that Teddy and the others are all real. Indeed, it may make some people sad to remember that they are so real.

*Stories of Maine* [American Book Co. 60 cents] is by Sophie Swett, and is a collection of short historical sketches taken from the annals of the State of Maine, and in the romantic and dramatic elements of history certainly few States surpass the one which has supplied these materials. The author has made good selections and skillful use of them and her book is full of lasting interest.—*Johanna Speyri's Heidi* [Ginn & Co. 75 cents], an old favorite, has been retranslated from the thirteenth German edition, by Helen B. Dole. It is a charming and standard story and this translation does full justice to the grace and spirit of the original.—*A Sweet Little Maid* [G. W. Jacobs & Co. \$1.00] is another book by Amy E. Blanchard, who well understands how to tell picturesque and pleasant stories for the entertainment of the younger children. They will welcome and appreciate this new effort of hers and reward it.

*Spanish Peggy* [H. S. Stone & Co. \$1.50] is a new story by Mrs. Mary Hartwell Catherwood, dealing with Abraham Lincoln and the Illinois of his boyhood. In her own characteristic fashion the author has reproduced the atmosphere of the place and the time with some special features, striking and effective. It is handsomely illustrated and bound.—The pictures are almost startling in their brilliancy in *The Wonderful Stories of Jane and John* [H. S. Stone & Co. \$1.50]. Gertrude Smith is responsible for the stories and Alice Woods for the decorations. The stories are sprightly and vivacious and the book is captivating from cover to cover.—Messrs. E. P. Dutton & Co. have published *Honor Bright*, by Mary C. Rowell; *Tattine*, by Ruth Ogden; *The Voyage of the Mary Adair*, by Frances E. Crompton; and *The Kingfisher's Egg and Other Stories*, by L. T. Meade and others [Each 50 cents]. Apparently they form a series of Christmas books for the boys and girls. They are fascinating as stories and most attractively and skillfully illustrated.

*A Junior's Experiences in Missionary Lands* [F. H. Revell Co. 50 cents], by Mrs. R. B. Comegys, Jr., describes the interest in missions and the experience in missionary travel and observation of certain young people. It is a capital example of effective presentation

of facts in which young people do not ordinarily take sufficient interest, and would be a good book for the Sunday school library, where it would be much read.—Six little books, *Circumstances Alter Cases*, *The Little Black and Tan*, *A Little Colored Boy*, *Alma's Roses*, *Jocko and I* and *Old Mr. Dix*, are issued together in a box as the *Morning Side Stories* [Eaton & Mains. \$1.50]. They contain miscellaneous stories, short and telling, and are prettily illustrated.—Six more volumes, at the same price and from the same publishers, are the *Golden Rod Stories*, which include *A Little Street Boy*, *A Tale of Two Monkeys*, *Little Muddy Roads*, *Bunny Runaway*, *Polly's Ticket* and *A Little Song*. The younger children will find their wants well understood and provided for in these issues.

## BIOGRAPHICAL

A memorable pamphlet, alike because of its subject and its inherent interest, is *Professor Park and his Pupils*, prepared by the late Dr. D. L. Furber and others and issued by Samuel Usher. It has an introduction by Dr. Storrs, several sonnets by Pres. J. E. Rankin, a biographical sketch by Rev. G. R. W. Scott, D. D., a large selection from letters sent to Prof. Park on the ninetieth anniversary of his birthday by friends and former pupils, his Declaration of Faith, extracts from his pamphlet on *The Associate Creed of Andover Seminary*, a paper by Dr. Joseph Cook on Prof. Park and his Pupils, another by Prof. G. F. Wright on Prof. Park's Place Among American Theologians, and one by Rev. A. W. Kelly on Prof. Park in his Study, as well as a letter by Prof. Park in 1887 on Current Religious Perils. There also are seven portraits of him with one of Mrs. Park and a picture of their home. The publication is a worthy tribute to its beloved and honored subject.

Certain *Famous Actors of Today in America* [L. C. Page & Co. \$1.50] are sketched by Mr. L. C. Strang very agreeably. Most of their portraits are supplied, some of them in character. Among them are Joseph Jefferson, Richard Mansfield, E. H. Sothern, John Drew, William H. Crane, Stuart Robson and Sol Smith Russell. The sketches are short, but well adapted to their purpose, and the book is both informing and entertaining.—A collection of short sketches, nearly forty in number, makes up a volume, *True Stories of Heroic Lives* [Funk & Wagnalls Co. \$1.00], in which men and women of the present century, who have distinguished themselves for heroism in one or another way, are described. Among the subjects of these papers are Lincoln, Tolstol, Zola, Governor Roosevelt, Booker T. Washington, General Wolsey, Carl Schurz and others. The sketches are short and graphic, and many portraits and other illustrations appear.

Two addresses by W. M. Salter make up a little book, *Walt Whitman* [S. Burns Weston. 25 cents], which embody studies of Whitman's writings and influence, and possess interest for those who care to determine Whitman's place in literature and life. The defense of Whitman either as a poet or a moralist is necessarily labored, but what the author has to say is worth considering.—*John Brown* [Small, Maynard & Co. 75 cents], by J. E. Chamberlin, is another volume in the series called *Seacon Biographies of Eminent Americans*. It is the story of the life of the famous abolitionist agitator tersely told, and bound into a neat little volume with a bibliography and a portrait.

## EDUCATIONAL

Miss Sarah L. Arnold has rendered a real service by writing her little book, *Reading and How to Teach It* [Silver, Burdett & Co. \$1.00]. She advocates a high standard as far as material is concerned, and her book is a masterpiece in its way.—The principal work of Christina Rossetti, *The Face of the Waters*, has been gleaned by W. M. L. Jay for selections with which to make up a little volume



called *Reflected Lights* [E. P. Dutton & Co. \$1.25]. They are arranged in the customary fashion in which prose and poetical excerpts are grouped together for daily reading, with the exception of the fact that in this volume no dates are introduced. The book is rich in earnest thought and spirituality.—Dr. F. S. Sill, in *A Year Book of Colonial Times* [E. P. Dutton & Co. \$1.25], has compiled a little collection of interesting facts taken from our early history, accompanying each statement by a short extract from some well-known author. The book is prettily gotten up.—*School Hygiene* [C. W. Bardeen. \$1.50] discusses a subject to which more attention should be given. This book is by Dr. Ludwig Kotelman, and has been translated by Prof. J. A. Bergström and Edward Conradi. It deals with all sides of the question in a sensible and serviceable way.

Two or three nature books are at hand. One is *Nature Pictures by American Poets* [Macmillan Co. \$1.25], edited by Annie R. Marble. It is a choice collection of the best American representative poetry, suggested by natural facts and phenomena, and contains much which is classic. As a collection it is one of the very best.—Another volume is *Ways of Wood Folk* [Ginn & Co.], by W. J. Long. It tells of birds and animals, their habits and peculiarities and is a storehouse of pleasant information which all young folks ought to possess.—Still another volume is *Little Wanderers* [Ginn & Co. 45 cents], by Margaret W. Morley, telling about the travel of plants and seeds. It is illustrated prettily.

Lovers of Wagner, especially those who frequent the opera, will appreciate the analytical and critical force as well as the appreciative spirit of *Wotan, Siegfried and Brunhilde* [Harper & Bros. \$1.25], by Anna A. Chapin. It tells the story of the dramas afresh and with the zest of the genuine enthusiast.

Prof. J. A. Harrison has edited *Letters of Madame de Sévigné* [Ginn & Co. 75 cents] for the Modern International Language series. The usual notes and other helps are introduced.

A new volume in the Cambridge Literature series is *The Iliad of Homer, Books I, VI, XXII. and XXIV.* [B. H. Sanborn & Co. 40 cents], edited by Philip Gentner in the usual neat and compact form.

#### MISCELLANEOUS

The Doubleday & McClure Co. have just published *Our Foes at Home* [\$1.00], in which Mr. H. H. Lusk discusses issues and perils, warning the American people against impending dangers and seeking to qualify them to face some which cannot be escaped and now must be encountered. It deals at some length with the fact that the land has been largely appropriated by capitalists, and gives much space to questions of taxation and monopoly. He believes thoroughly in popular rule, and is not without hope that the outcome in this country will be all that the warmest admirers of America anticipate, but the dangers which threaten the welfare of the body politic loom before his mind in large proportions, and seem to us to be magnified unduly, although we do not fail to appreciate their tremendous significance. Possibly Mr. Lusk, who apparently is not an American by birth, exaggerates our dangers more than he would were he a native. Yet it may be that possibly he can judge us better than we can judge ourselves. At any rate his book is thoughtful, comprehensive and suggestive, and to read it can only do good.

A new volume of the International Scientific series is *Evolution by Atrophy* [D. Appleton & Co. \$1.50]. It has been translated by Mr. Chalmers Mitchell, from the French of Jean De Moor, Jean Massord and Professor Emil van der Velde. It is a factor in a scheme for research work in general sociology elaborated in 1894, and is a comprehensive study, side by side, of biological and sociological facts, the results being co-ordinated and

combined sometimes somewhat arbitrarily. The position taken is that in nature some organisms cease in time to do any work, and then tend to disappear. The same principle holds in sociology, say these writers, and they point out with some effect the gradual disappearance of old customs, traditions and institutions. This degeneracy is as legitimate a feature of evolution as any other, but has been greatly overlooked, the popular idea being that evolution consists in a steady and generally uninterrupted progress forward. The educational world will find this work suggestive. Although it does not treat its subject with the fullness which we should welcome, it does outline a state of things which is important and interesting. It shows that evolution is retrogressive as well as progressive, and that in sociology artificial selection rather than natural is the dominating agent.

Dr. David Gregg recently spent six months abroad, and *New Epistles from Old Lands* [E. B. Treat & Co. \$1.50] contains a series of sermons preached to his people after his return. The personal element is the chief. The experiences themselves vary little from those of others, although the book possesses the interest inhering in all narratives of the travels of intelligent, high-minded tourists. It will be much enjoyed by the author's large circle of friends and parishioners.—Twelve sketches, originally printed in the *Outlook*, by Blanche W. Bellamy, form the volume, *Twelve English Poets* [Ginn & Co. 85 cents], in which the lives are narrated and the poetry is sampled of the most distinguished English poets. It will help young people to enter intelligently into their writings at a greater length.—Mr. C. W. Chesnut has prepared a little volume in the Beacon Biography series about *Frederick Douglass* [Small, Maynard & Co. 75 cents]. It narrates his well-known and significant history briefly but sufficiently, and there is a fine portrait of Mr. Douglass, as well as a chronological table of his life. It is an appreciative sketch.—Another volume in this series is *Aaron Burr* [75 cents], by H. C. Merwin. It is equally well studied and written.

#### NOTES

—Mrs. Humphry Ward is writing the introductions to the volumes of the new edition of the Brontë novels.

—Hall Caine used to be the secretary of Dante Rossetti. Before that he was a poorly paid journalist.

—Mr. F. Marion Crawford is said to have written every word of every one of his novels with the same penholder. Evidently he knows a good thing when he gets it.

—Lieut. Winston Churchill, the English soldier, journalist and novelist, who was captured by the Boers on the occasion of General Gatacre's recent repulse, has escaped from their custody.

—The Century Company's annual exhibition of original drawings for illustrations of *The Century Magazine* is one of the events in the New York art world. It is now open at 518 Fifth Avenue. It includes a hundred drawings and is well worth a visit.

—The late Grant Allen is said to have written more than two volumes for each year of his adult life. Mr. G. A. Henty appears to write three per year. That is why neither, excellent work although each does, ever has risen to the front ranks of authorship. Mr. Allen sometimes wrote under his own name and sometimes used a *nom de plume*.

—In addition to the discontinuation of *The Round Table*, as a result of the Messrs. Harper & Bros.' difficulties, Mrs. Sangster has been succeeded by J. H. Sears as editor of *Harper's Bazar* and H. L. Nelson by H. C. Paine as editor of *Harper's Weekly*. Albert Lee, editor of *The Round Table*, however, is to have charge of a new magazine, probably to be called *The Franklin Square*.

—It is hoped that, in spite of the grave difficulty of so doing, it may prove possible for some one else to complete the late Dr. John C. Ropes's History of the Civil War. He left a great deal of material, and enough of it to make almost another volume had been prepared, as well as some notes for succeeding volumes. Messrs. G. P. Putnam's Sons, his publishers, are negotiating with an eminent historical author to undertake the task.

#### BOOKS OF THE WEEK

- Houghton, Mifflin & Co. Boston.  
SALMON PORTLAND CHASE. By A. B. Hart. pp. 465. \$1.25.  
THE TWO LEGACIES. By Georgina P. Lowell. pp. 93. \$1.00.  
D. C. Heath & Co. Boston.  
MOLIÈRE'S LES PRÉCIEUSES RIDICULES. Edited by W. D. Toy. pp. 62. 25 cents.  
Ginn & Co. Boston.  
STORIES OF INSECT LIFE. By Mary E. Murtfeldt and C. M. Weed. pp. 72. 35 cents.  
Christian Endeavor World. Boston.  
A BIBLE YEAR. By Amos E. Wells. pp. 122. 35 cents.  
Citizens' Temperance League. Quincy, Mass.  
"NO LICENSE IN QUINCY." By W. F. Hoehn. pp. 137. \$1.00.  
John Lane. New York.  
THE GOLDEN AGE. By Kenneth Grahame. Illustrated by Maxfield Parrish. pp. 252. \$2.50.  
THE SUITORS OF APRIL. By Norman Garstin. pp. 211. \$1.50.  
GULLIVER'S TRAVELS. By Jonathan Swift. pp. 355. \$1.50.  
JACK OF ALL TRADES. By J. J. Bell. pp. 64. \$1.25.  
Charles Scribner's Sons. New York.  
THE CAROLINE ISLANDS. By F. W. Christian. pp. 412. \$4.00.  
THE TRIAL OF JESUS CHRIST. By A. T. Innes. pp. 123. \$1.00.  
Silver, Bonnell & Co. New York.  
HOLY LAND FROM LANDAU, SADDLE AND PALANQUIN. By W. B. Leht. pp. 263. \$1.50.  
Harper & Bros. New York.  
BRITON AND BOER. By Rt. Hon. James Bryce, M. P., and others. pp. 251. \$1.25.  
A. C. Armstrong & Son. New York.  
STUDIES OF THE PORTRAIT OF CHRIST. By Rev. George Matheson. pp. 326. \$1.75.  
G. P. Putnam's Sons. New York.  
CHRISTUS VICTOR. By H. N. Dodge. pp. 186. \$1.25.  
Eaton & Mains. New York.  
MEN AND THINGS I SAW IN CIVIL WAR DAYS. By J. F. Rusling, LL. D. pp. 411. \$2.50.  
James Pott & Co. New York.  
STONES ROLLED AWAY. By Henry Drummond. pp. 184. \$1.00.  
John Wiley & Sons. New York.  
THE COURT OF LIVING. By Ellen H. Richards. pp. 121. \$1.00.  
F. A. Stokes Co. New York.  
THE LIGHT OF SCANTHEY. By Egerton Castle. pp. 434. \$1.50.  
Roger Williams Press. New York.  
CHRIST IN CREATION AND ETHICAL MONISM. By A. H. Strode. pp. 524.  
Gospel Trumpet Pub. Co. Mountville, W. Va.  
THE GREAT PHYSICIAN AND HIS POWER TO HEAL. By E. E. Byrum. pp. 97. 50 cents.  
A. C. McClurg & Co. Chicago.  
JUDEA FROM CYRUS TO TITUS, 537 B. C. to 70 A. D. By Elizabeth W. Latimer. pp. 382. \$2.50.  
University of Minnesota. St. Paul.  
MINNESOTA PLANT LIFE. By Conway Macmillan, State Botanist. pp. 568.

#### PAPER COVERS

- Am. Academy of Political Science. Philadelphia.  
THE TERMS AND TENOR OF THE CLAYTON ANTITRUST TREATY. By L. M. Keesbey. pp. 26. 25 cents.  
FRANCHISES OR MONOPOLIES—THEIR PUBLIC OWNERSHIP AND OPERATION. By H. E. Tremblay. 15 cents.  
THE RECENT PRODUCTION OF SILVER AND ITS PROBABLE FUTURE. By E. S. Meade, Ph. D. 15 cents.  
Cassell & Co. New York.  
MILTON'S EARLIER POEMS. pp. 192. 10 cents.  
Nat. Temperance Soc. and Pub. House. New York.  
THE NATIONAL TEMPERANCE ALMANAC, 1900. pp. 66. 10 cents.  
Westminster Press. Philadelphia.  
THE WESTMINSTER TEACHER, THE WESTMINSTER SENIOR, INTERMEDIATE, HOME DEPARTMENT AND JUNIOR QUARTERLIES.  
Samuel Usher. Boston.  
PROFESSOR PARK AND HIS PUPILS. pp. 168.  
World's Student Federation. New York.  
SURVEY OF THE CHRISTIAN STUDENT MOVEMENTS OF THE WORLD. pp. 52.

#### MAGAZINES

- December. MUSIC.—ABBOTT COURANT.—MAGAZINE OF ART.—QUIVER.—PHOTO ERA.—BIBLIA.—TRAVEL.—THE NEW WORLD.—LEND-A-HAND.  
January. BIBLICAL WORLD.

I do not know whether friendships wear out, like clothes—not if they are kept in repair and are not too violent. Then they last, and are a great comfort in this weary world.—Dr. Jowett.

## Christian Activities in Our New Possessions

A Survey of the Work Actually Initiated in Porto Rico, Cuba and the Philippines

Comparatively few persons are aware of the amount and the nature of the work already begun in the islands for which the United States have recently become responsible. The effort is herewith made to present the facts up to date touching the undertakings of all denominations.

### PORTO RICO

There sailed out of New York Harbor the other day six teachers bound for San Juan. Uncle Sam generously carried them thither in one of his transports, but the American Missionary Association and Congregational churches made their acceptance of Uncle Sam's offer possible. A superintendent and two teachers had preceded them, and had arranged, under direction of the association, for schools at a suburb of San Juan and at Lares. In charge of the school at Santurce, San Juan, is Prof. C. B. Scott. There are 125 pupils. On Sundays Professor Scott conducts a Sunday school, and he has also organized a Christian Endeavor Society. Lares is a mountain town in Aguidilla province. The school was opened there last week with 200 pupils. The school seats were conveyed up the mountains on backs of ponies, the Lares municipality paying the cost. The course of study may have to be modified for a time to accommodate it even to the best of those who apply, but the aim of these schools is normal work—the training of teachers for public and other schools.

The association has also entered upon evangelistic work by sending Rev. John H. Edwards, a former missionary in Mexico, into the island. In perfect command of Spanish, he is visiting the eastern part, where few missionaries have gone. He reports a more ready welcome for evangelistic services, Bible readings and song services than he expected. Among the more intelligent he says he finds little interest in the Roman Church, and an awakening desire for something better.

Presbyterians, through their Home Board, are getting work in Porto Rico well established. Mayaguez was the first point occupied. Rev. M. J. Caldwell is there with three teachers. The Synod of Iowa guaranteed the support of Dr. J. M. Greene, and he has been sent to San Juan, with a promise of such helpers as the situation demands. Rev. J. L. Underwood of Illinois has just been commissioned for Ponce and will begin work there in January. Thus the three principal cities of the island will be occupied by strong and experienced workers, all of whom are able to preach in Spanish.

In Porto Rico Baptists North are working through their home missionary society. A chapel has been bought at Rio Piedras, the San Juan suburb, and fitted up. A church has been organized and baptisms have taken place. Rev. H. P. McCormick is in charge, assisted by Miss Ida Hayes and Manuel Le Bron, a native helper. At Ponce Rev. A. B. Rudd is assisted by Mrs. Duggan, and they report quite as promising outlook as at San Juan.

Disciples of Christ have Rev. J. A. Erwin and wife and two teachers in San Juan. They have a church service and a day school, both prosperous.

Supported by United Brethren in Christ, Rev. and Mrs. H. N. Huffman have opened a day and a night school in Ponce. The attendance is sixty, part free and part pay pupils, and so many more are applying for admission that larger quarters are to be secured. A religious service held on Sundays in a hall is well attended and a permanent congregation is forming. Spanish and English are employed in both church services and schools.

There is a prosperous Episcopal work in San Juan and another in Ponce. At the former Rev. Henry A. Brown, who was chaplain of

the Rough Riders, is in charge, and at the head of all work on the island is Rev. G. B. Pratt.

Y. M. C. A. work in San Juan continues to grow and is now looking toward permanency. A building, with restaurant, has long been maintained and recently an assembly hall near by has been rented.

### CUBA

The Congregational Home Missionary Society has sent Rev. E. P. Herriek to Havana, where he has started services and where he reports the outlook for Christian effort exceedingly favorable. He has a promising Sunday school, finds the children bright-faced and eager to learn and has undertaken the task of training a band of native young men to do work among their fellows. Rev. Alfred De Barritt has a church and Sunday school at Vedado, three miles out from the center of Havana. He also reports encouraging progress. A meeting held recently by him at Guanahay, thirty miles from Havana, was largely attended, the room being crowded with two congregations the same night.

The Baptists are represented at Santiago by Rev. H. R. Mosely, general missionary for eastern Cuba. He has a church having about 150 members. Property has been bought in the heart of the city and remodeled, the whole being now worth about \$10,000. Mr. Mosely has a day and a Sunday school, and is assisted by Teofilo Barocio, a Mexican of large experience in mission work. A Mr. Calejo is at work at Manzanillo, and Rev. Mr. Carlyle is about to start for Guantanamo, where a church has been organized with fifty members. Dr. Diaz reports steady progress in Havana, and a better general material condition of the Cuban people. Work has been started in Matanzas and Santa Clara, and is about to be started in Pinar del Rio.

Southern Methodists find a demand for teachers of English in both Havana and Cienfuegos, and are doing everything in their power to meet the opportunities in these cities. They have a promising society in Matanzas, but say that the Roman Church is straining every nerve to retain its hold. Rev. Dr. Fulwood is the superintendent of the Cuban Methodist Mission, and is assisted by Messrs. MacDonnell and Leland and Miss Thrower. A professor in the University of Havana is one of the pupils in the Methodist school. Preaching services in Spanish are maintained at Havana, and a church is about to be organized. Cienfuegos has had preaching services in Spanish since July. Now there is a church with forty-five members, and promise of rapid growth. Rev. W. E. Sewell is in charge. He has a day school with twenty-four pupils. The organizer of his church is a talented young Cuban woman, a convert. Methodists North have not begun work in either Cuba or Porto Rico, but their missionary society has voted \$10,000 toward doing so.

Episcopalians are laboring in Havana through Jose R. Pena, who, as layman, maintained a service during the entire war, although imprisoned twice and compelled to meet in an upper room near midnight. He has been admitted as a candidate for orders, and his mission is prosperous. Another service has been started in the main part of the city. In Matanzas a hospital has been opened which accommodates 140 orphans. Rev. L. C. McPherson and wife, representing the Disciples of Christ, have recently reached Havana. In both Cuba and Porto Rico this denomination is laying much stress upon educational work. In Havana Y. M. C. A. services have been held for some time in a room in Cabanas prison, where many a poor fellow has spent his last night on earth.

### THE PHILIPPINE ISLANDS

Through their Foreign Board Presbyterian churches are increasing their force in the Philippines as rapidly as possible. Only two workers are there now, but more are to be sent in order to be on hand when peace comes and the islands open up to American ideas. Until that time they are to study the dialects and educational and religious conditions. Presbyterians and Baptists, the latter through their Missionary Union, have agreed to divide the Philippine field, the first named working in Luzon and the last named in the islands to the South, among the Visayas. No workers have yet been sent, however, by the Baptist Union.

The Methodist Board has voted \$2,000 to Bishop Thoburn toward the erection of a church in Manila. Services have been held in Manila, in the Filipino Theater there, since last February.

An army chaplain in the Philippines, who is a Disciple of Christ, has done some preliminary work, and the foreign society of that denomination is preparing to send, by January, some missionaries to assist him and to undertake permanent work.

Episcopalians have in Manila an organized mission, with a priest and a Brotherhood of St. Andrew man in charge. A celebration of the holy communion in Spanish is attended by from fifteen to twenty persons, and the regular services by from seventy-five to one hundred. The work is also among the hospitals. A brotherhood man is in charge of a tent at the front, and Bishop Potter of New York and Rev. Percy S. Grant of the Church of the Ascension, New York, a sub-committee of the General Convention committee on the increased responsibilities of the church, are now in Manila looking into conditions there.

In the Y. M. C. A. headquarters in Manila the preachers are Rev. Messrs. Rodgers and Hibbard, the local Presbyterian missionaries. Services are held in English for the most part and for soldiers, but in one service in Spanish there is an average attendance of about fifty. In October a room in Cavite barracks was placed at the association's disposal by Captain Greene, and forty-five marines attended the first service. An association traveling library has been placed at Cavite. Owing to active work by the soldiers on the firing line, it has, of late, been impossible for the association to do more than supply regular chaplains with books and other reading matter.

TABLE SHOWING DENOMINATIONAL LOCATIONS

| IN PORTO RICO             |                    |
|---------------------------|--------------------|
| Organisations             | Stations           |
| Congregationalists        | Santurce, Lares    |
| Presbyterians             | San Juan, Mayaguez |
| Baptists (North)          | Ponce              |
| Disciples of Christ       | San Juan, Ponce    |
| Episcopalians             | San Juan, Ponce    |
| United Brethren in Christ | Ponce              |
| Y. M. C. A.               | San Juan           |
| CUBA                      |                    |
| Congregationalists        | Havana             |
| Baptists                  | Havana, Santiago   |
| Methodists                | Guantanamo         |
| Episcopalians             | Manzanillo         |
| Disciples of Christ       | Santa Clara        |
| Y. M. C. A.               | Pinar del Rio      |
|                           | Havana, Cienfuegos |
|                           | Matanzas           |
|                           | Havana, Matanzas   |
|                           | Havana             |
| THE PHILIPPINES           |                    |
| Presbyterians             | Manila             |
| Baptists                  | Visayas            |
| Methodists                | Manila             |
| Episcopalians             | Manila             |
| Y. M. C. A.               | Manila             |

E. M. G.

Never, if you can help it, read a poor book. By a poor book I mean a weak book, a thin book, a book in which the facts are loosely or inaccurately stated or are ill-arranged, a book in which the ideas are either vague or commonplace.—James Bryce.



## A Broadside of Connecticut News

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D. D., Norwich; J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury

### "Are Two Better than One"

The appointment of Rev. H. B. Roberts to the secretaryship of the Connecticut Bible Society, which gives great satisfaction, brings up the question of uniting this ancient body with the Connecticut Sunday School Association, which is doing some similar work. The Bible Society is older and has invested funds from bequests, whose disposition would make necessary some change in the charter. Both agencies aim to reach the neglected parts of the state through Christian visitation. Both are undenominational but are strongly supported by Congregational churches.

### A Discussion on Reform

The paper by Rev. H. H. Kelsey at the Hartford Central Association has been widely quoted by the press. That something should be done to prevent the army of "rounders" or "repeaters" is freely admitted—an admission that the present law does not reach the difficulty. During eight months in Hartford sixty-four persons were arrested 250 times! One man in New Haven has been the round of the court and the jail 200 times! Public sentiment must be awakened till our legislators are prepared to inaugurate better methods. The state needs a reformatory. This means an added expense at the beginning but a saving both of men and money in the end.

In the line of enrichment of the service of the Lord's house, which is deservedly receiving more and more attention, the order of service used by Rev. J. H. Grant in Center Church, Meriden, may be helpful to other pastors. As the organ prelude ceases, the minister rises—the congregation also—and reads or repeats passages of Scripture, which constitute a "prayer of confession," the choir follows with a brief response and the minister then gives a few "promises of pardon." This might be varied, if a printed form were used, by making it a responsive exercise. Then all join in the doxology.

Litchfield County has a unique organization known as the Litchfield County University Club, which brings together ministers, lawyers, doctors, professors and other college men. It enjoys a semiannual social, literary and gastronomic feast, the last occasion being at Torrington. Much is expected of such a body of men, once thoroughly fused, in the exertion of a strong educational and moral influence.

Secretary Ives of the Missionary Society, since assuming office Nov. 1, has visited the following churches: Meriden, First and Center; South Meriden; Stratford; Mianus; Bridgeport, Park Street, Swedish and King's Highway; Eastford; Abington; West Hartland; Riverton; Naugatuck, Swedish; Columbia; Liberty Hill Mission; Lebanon; East Hampton; Trumbull and Bethany Mission. He will be glad to make engagements with any of the pastors.

A French pastor laboring among Canadians in the state remarked recently to his brethren that they knew nothing at all of real pastoral duty. He himself not only acted as society's committee, treasurer and sexton to his church, but wrote all the letters for his flock, settled cases out of court, and was even

asked by a parishioner to select a wife for him. That man earns his salary.

There are in Connecticut these foreign churches: Eighteen Swedish, two Danish, one German, one French, one Hungarian and missions among the Italians and Armenians. The problem of the peoples from other lands is a large and increasing one. It is a startling fact that not less than one-half the population of New Haven is foreign born, among them 10,000 Italians and 12,000 Russian Jews.

### The Anniversary at Cheshire, Ct.

The church at Cheshire, Ct., was organized in 1724 with twenty-six members by Rev. Messrs. Nathaniel Chauncy and Samuel Whittlesey. Its first pastor, for forty-three years, was Rev. Samuel Hall, an "old light" at the time of the Dana controversy. A plain building erected at the first served until 1738, when the second edifice was erected and the present one was built in 1827, the chapel being added in 1876. There have been twelve installed pastors and eleven who have served



REV. JAMES P. HOYT

for different periods. Among the most beloved was Dr. Daniel March, until recent years pastor at Woburn, Mass. Rev. J. S. C. Abbott, well known as a writer, served the church for a short time.

The present pastor, Rev. J. P. Hoyt, came to this field in 1890 and has had marked success. He has received 123 new members. While known as a conservative in his adherence to Biblical truth and doctrine, he is liberal in accepting changes which tend to increase the vitality and usefulness of the ministry. He is a graduate of Yale College with the degree of M. A. and of Yale Divinity School. He was a classical teacher, principal and author before entering the ministry and is strong especially as a "gospel preacher." He is a descendant of an early Puritan minister of New England, Rev. George Phillips.

The anniversary exercises were held Dec. 10, a delegation from the parent church in Wallingford attending. A pleasant feature of the service was the presentation of four silver offertory plates inscribed with the names of recently deceased members who were descendants of the founders of the church. Letters were read from former members and pastors. The pastor, Rev. J. P. Hoyt, delivered a brief address and a hymn was sung which was composed for the occasion by Professor Paddock. In the evening the pastor reviewed the history and growth of the church. The choir rendered several old tunes and hymns.

A fact worthy of remark is that the benevolences, including legacies and gifts to worthy objects, since 1860 amounts to over \$80,000. During these 175 years eighteen ministers are known to have been trained in the

church and town. The church is today prosperous and united under the present pastor and looks with hope to the future.

C. S. M.

### The Connecticut Which Now Is

BY REV. JOHN CALVIN GODDARD

The Connecticut which now is measures only one hundred miles by fifty, but it is the most Congregational spot on earth. Every one of its 168 towns, save two, has from one to seventeen churches of our order, making the average about two to a town. If one should throw a stone within our borders, it would run greater chance of hitting a Congregationalist than anywhere else in America, according to the eleventh census; for, although our membership is below that of Massachusetts, there are more of us to the square mile, and sixty-three regiments in all. Other states can get along with only one seminary, but Connecticut has two divinity schools, and every thing handsome about them. As an iota divided the Eastern and the Western Churches, so another letter once divided these two into the respective camps of Taylorism and Tylerism. No other state can claim a missionary organization as old as the Missionary Society of Connecticut, aged 101 years, while the venerable General State Association leads all ministerial bodies in its 191st year. As for Congregational colleges, in the language of Webster, "Look at Yale University, there she stands!" And there stands New Haven with its 6,800 church members, one of the leading denominational strongholds in the nation. There stands the unbroken sisterhood of churches that withstood the Unitarian defection so grandly that only one broke away, while there are but two of the latter order in our state today. Yes, Congregationalists do well to be proud of this "right little, tight little" commonwealth.

The Congregationalists of Connecticut are well born. Kings have been their nursing fathers. The first towns organized, Hartford and vicinity, were nourished by such an one as Thomas, the judicious Hooker; the last town organized was Colebrook, by Jonathan Edwards the younger. The early churches applied to the pastorate the ancient rule, "And when Saul saw any strong man or any valiant man, he took him unto him." Bellamy of Bethlehem kept a divinity school before there was any other in the land, filling, not a chair only, but, as Dr. Holmes would say, "a whole settee." Of Backus it was said by a traveler, "I saw a man up in Connecticut who had half a bushel of brains." And Bellamy and Backus, with Beecher and Bacon and Bushnell, helped make that swarm of B's that fed their people with honey out of the rock. They wrote books by the shelf; they kept academies in their "front spare room"; they refused calls that made metropolitan committees make a noise like a dog and go round about the city. Congregationalism is wont to go softly before Presbyterians in New York today, but when in 1754 a Presbyterian church sent a delegation to a little Litchfield town of 800 to get its pastor, after four days' deliberation the council refused to let him go, "although we heartily commiserate the destitute and melancholy circumstances of the Presbyterian congregation in New York."

The parson is no longer what his name once implied—"the person" of the village—he is an item in the census. They have lowered his pulpit even from a point near heaven to a point nearer the congregation. For there has been a notable change in the personnel of these towns—the foreigner has arrived, the Jebnaite from Germany, the Hivite from

French Canada, the Hittite from Sweden and the Hit-him-agin-ite from Erin. People can remember when there was not a gentleman from Cork in town; now the small farms are bought up by them, their men make the bulk of our day laborers, their girls board in our best families. The largest ecclesiastical plant in town is frequently the priest's. A recent canvass of New Haven disclosed a Catholic population of fifty per cent., while 12,000 of the remainder were Jewish. All of the hill towns suffer from "the drain of gold," that is, the loss of young men. This leaves a large list of young women with us, some of whom have to look even longer than the servant of Elijah for something "about the size of a man's hand." It leaves also an overplus of elderly people. There is more wealth, however, than formerly and more people living upon investments. In this town of 3,300 population the savings bank has above 1,900 depositors, although there are two savings banks in adjoining towns. "Thrift, thrift, Horatio!" The growth of other denominations among us has been made at the expense of Congregationalism; we will not claim that it is any loss to the kingdom we all love. Statistics show that in this conference, where Congregationalism did once "bear the palm alone," we have now but thirty-eight per cent. of the population against all others' sixty-two.

Nevertheless, present day Congregationalism has no need to be ashamed. Most of the activities of church life are of modern origin. Our churches had no Sunday schools till after 1820, no prayer meetings regularly till after that, no missionary societies until after that again, no young people's organizations until later still. No religious papers were generally circulated fifty years ago, and our churches were, therefore, not largely informed of the multifarious interests of the kingdom of God. The optimistic view of the present is supported by statistics. In the years from 1859 to 1889 our increase per decade was five churches and 3,447 members; in the last decade the increase was twenty-five churches and 5,668 members. Many of these churches are large. Ten are in the 500 rank, six in the 600, three in the 700, two in the 800, one in the 900, while the South Church of New Britain and the Second Church of Waterbury are "neck and neck" for the lead of 1,017 and 1,021, respectively.

The weakest point in our body is the Sunday school enrollment, which is 5,308 below the church membership; the strongest is the giving. Connecticut has been trained by thrifty forefathers to make her money go a great way and she does it. It has a remarkable centrifugal and extra-territorial force. Of all that Connecticut has given for home missions in 106 years, less than fourteen per cent. has gone for state use and more than eighty-six per cent. for the outside work. If other benevolences were included, the ratio would be still more striking.

The following table shows a comparison between the average Congregational churches of the United States, of New England and of Connecticut, as to membership, benevolence and home expenses, the last two items being based on "churches reporting" only:

|                  | Membership | Benevolence | Home expenses |
|------------------|------------|-------------|---------------|
| U. S. ....       | 112        | \$ 890      | \$1,500       |
| New England..... | 155        | 927         | 2,012         |
| Connecticut..... | 194        | 1,017       | 2,331         |

From this it appears that Connecticut churches are strong numerically and financially. Are they as strong spiritually? The data for this inference are not found in year-books or in state minutes; they are recorded only in "the Lamb's book of life." This much can be said, the brethren of Connecticut dwell together in unity. The state is singularly free from polemics, and illustrates the happy combination of the twelfth and thirteenth chapters of 1 Corinthians. Both "wings" are known in the state, yet not so much wont to beat each other as to fly abroad with the mighty gospel. May that flight con-

tinue until the Connecticut which now is becomes the Connecticut which is above.

### A Japanese Bible Class at Yale

The Yale University Y. M. C. A. is active in its interest in foreign missions. There are now about a score of Japanese students in the university, some of whom are outspoken Christians, others not altogether so, but with the exception of the few who are studying theology they are here, not primarily to learn of Christianity, but to study history, philosophy and mathematics. The Y. M. C. A. has brought them together into a Bible class taught by Prof. F. C. Porter, the themes being mainly those fundamental to Christianity. This is missionary work of a high order, as most of these men go back to responsible chairs in the universities of Japan.

### Among the Churches

**NEW HAVEN.**—Howard Avenue's pastor, Rev. W. J. Mutch, has issued a paper-covered book of Christian Teachings for convenient use in the instruction of the young. It has been tried with success in the Junior Society and the pastor's covenant class.—**United.** A tablet to the memory of the late Maj.-Gen. Alfred H. Terry was unveiled last Sunday morning, and Dr. Munger spoke of his life and character. The Men's Club service in the evening was addressed by Booker Washington on Some Results of Negro Education. The week previous President Harris of Amherst spoke on The Debt of Theology to Evolution.

**HOCKANUM.**—The annual meeting of the Ladies' Aid Society was also observed as the 10th anniversary of the union of the Willow Brook and Hockanum Ladies' Sewing Societies. The interesting fact was brought out that during this decade \$1,700 have been raised by the society and largely applied towards the reduction of the parsonage debt, canceled two years ago. The total amount raised by the ladies since the organization of the church in 1877 is \$4,000. The recent sale and supper netted \$50.

**NEWINGTON.**—The pastor, Rev. Herbert Macy, has a greenhouse filled with flowers. Each Sunday he provides the church and then distributes among the sick. Subscriptions covering over one-third of the \$600 debt have been received already.

### In and Around New York

#### Notable Speeches at the Club

The last meeting of the Congregational Club, at which President Spaulding presided, was an exceptional one, and the list of speakers would pay tribute to any occasion. The two wars, the Boer and Philippine, were discussed proficently by President Schurman of Cornell University, and chairman of the Philippine Commission, and President Clark of the Christian Endeavor Society. Dr. Clark spoke of his meeting with President Kruger. Dr. Clark said that the world is indebted to Great Britain for the way in which she has exercised substantial justice in her colonies. The Boers, he said, look upon Africa as theirs as Americans look upon America as theirs, and in their own view are fighting for their native country and their firesides. "When I met President Kruger a short time ago he said to me, 'Are you one of the Yankees who always run to the queen when they get into trouble?' This was after the Jameson raid, when some Americans in the Transvaal had put themselves under the protection of the British consul. Kruger told me he was glad to have any one come to the country who loved the Lord Jesus Christ. I also saw the Volksraad of the Orange Free State convene, and there were forty splendid specimens of men. Most of them were six feet, two inches tall. I do not wonder that the British generals have had trouble in conflict with such men as these." President Schurman said: "Whether England be right or wrong in taking up the gauntlet thrown down by Kruger I will not undertake to say, but I know that in the Orient where we have had trouble our cause has been England's cause. While observing neutrality, she has facilitated our work in all ways possible." He

said that the British home government had ordered British ships to go through the archipelago, and their captains were instructed in the course of their voyage to meet the leading insurgents and point out to them the folly of further resistance to the United States. He regretted that Americans had been allowed to establish saloons in the Philippines, for the Filipinos are a temperate people and the sight of an intoxicated American disgusts them. "Nothing has done so much damage to the reputation of the American people as this."

#### Mourning for Mr. Moody

Mr. Moody's sudden death came like a thunderbolt to the people of this city. Nearly all of the papers printed extras containing several likenesses of the great man. One paper honored him with the title of "The Paul of Evangelists." Columns of incidents in the life of the great man were read, showing that the newspaper "graveyard" was ready for his death with lengthy and up-to-date biographies. His death means a great loss to this city, as he expected to return in a few months to assist in the revival meetings which nearly all of the churches promised to hold if he would come. On his last visit he was heard in the Fifth Avenue Presbyterian Church, which has at last selected a pastor, who is a man after Mr. Moody's indorsement. The highest tribute paid to him is the saying on the street corners, "Well, he was a great man, loved by all, and no one can replace him." He will have many mourners in this city and his kindly and respectful treatment of the press on all occasions had made many a staunch believer in religion among its representatives. One reporter said, "If it hadn't been for Mr. Moody I would never take any stock in religion. He lived what he preached and most ministers don't. When I heard him I said to myself, 'Well, there is a religion, after all, that is worth living up to.'"

#### A Good Showing for Plymouth

The year at Plymouth Church, Brooklyn, has been an unusual one, in that enough new members have joined to swell the membership to 1,855, considerable more than the total last year. The total Sunday school membership is 1,480, made up as follows: Plymouth 431, Bethel 489 and Mayflower 560. The average aggregate attendance has been 1,067. The church collections for the year amounted to \$11,839; the miscellaneous receipts aggregated about \$5,000, and the pew rents \$17,000, the total being \$37,476. The special collections for the year amounted to \$3,025, as against \$975 last year. Dr. Lyman Abbott is frequently heard in different pulpits. For the past month large numbers have gathered on Sunday evening in Cooper Union to listen to his inspiring words on the teachings of Jesus.

#### Flatbush to Build

Down at Flatbush, where there is a promising congregation, with Rev. C. T. Chace as pastor, it was at first intended to erect a temporary place of worship, but finding more financial help than anticipated the plans have been enlarged. A frame structure, shingled, is to be put up, to seat 700. A gallery will run around three sides of the auditorium, making a double row of classrooms of the latest type, seating twelve to sixteen scholars each. The auditorium has a circular end, thus bringing all of the classrooms within equal distance of the speaker. There are also infant and intermediate classrooms opening from the main room. In the rear are two parlors, with kitchen, and above them, on the gallery floor, rooms for young people's and other meetings. The congregation, which is steadily growing, now worships in comfortable quarters in a hall and will take plenty of time to build its new chapel.

#### A Theological University

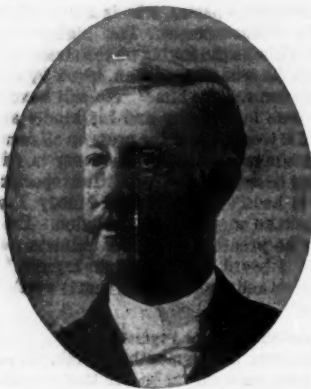
So far as any official action is concerned Union Seminary has become a theological university. President Hall has had the idea in mind for some time, but a few days ago his



Idea materialized when the board of directors voted to enlarge the seminary along university lines. The board's policy of enlargement contemplates: augmentation of the teaching force, library enlargement, increased facilities for practical Christian work and training therein, and increased material equipment. The board has further authorized efforts to provide for work already undertaken by securing adequate endowments for two professorships, together with supplementary endowments in certain other departments. A sum of \$1,000,000 is wanted. CAMP.

### President Simmons Falls at His Post

Many in the East, as well as the circle of churches in Minnesota and North Dakota, will be pained to know of the sudden death by heart failure, Dec. 20, of Rev. Henry C. Simmons, D. D., president of Fargo College, in the prime of his life. He was standing in a bookstore when he fell suddenly to the floor, and before he could be raised to his feet had breathed his last. His loss seems to be irreparable, for he was a practical, masterful



man of splendid physique, strong executive powers, a special gift for making the most of small resources, plenty of enthusiasm with which to cheer others, inexhaustible grit and determination, heroic in the difficulties and privations of the frontier, always with a happy face and a kindly beaming eye, no matter how perplexed, and a big, loving heart, which makes his death a personal grief to his coworkers. He built up North Dakota churches and was a pattern to other workers in enforcing comity; he was largely the means of defeating the Louisiana lottery in North Dakota; he encouraged right action in politics; he was just the one to lift up Fargo College from a discouraged to a hopeful condition.

Dr. Simmons was born at Harford, N. Y., Feb. 15, 1845; graduated at Beloit College in 1869, from Chicago Seminary in 1872; chose at once frontier work, and while missionary in Marshall and Walnut Grove, Minn., he showed special skill in developing church work in other towns on the Southern Minnesota railroad, till the directors of the Minnesota Home Missionary Society, in opening up North Dakota, named him for superintendent, and he began work there June 1, 1882, continuing in this till needed by Fargo College in 1894. Encouraged by aid from Dr. Pearsons, he gave himself unreservedly to the college and soon succeeded in securing money enough to pay pressing obligations and keep the college from bankruptcy. He has since obtained enough to prove its right to live, and with the amount promised by Dr. Pearsons would, at the coming commencement, have been able to announce gifts sufficient to place the institution on a basis of permanent prosperity. Undoubtedly he laid down his life in overwork for the college, which his experienced judgment declared so important to the higher education of the young people of North Dakota, who repre-

sent not only New England stock, but choice immigrants from northern Europe.

G. A. H.

### The Berkshire Circuit

The outlook for the winter is favorable. With the pulpits of Lanesboro and Sandisfield filled, the churches all have the full complement of working pastors. The oversupply in the ranks of the ministry has made it possible to get splendid men for the weaker churches. The county minister is active, ubiquitous, earnest and efficient in his episcopal duties of "looking over" the whole field and working with the pastors—that being the only sort of bishop Congregationalism knows or would tolerate. The county church paper, *The Berkshire Evangel*, starts upon its second year with the encouragement of a growing subscription list and the indorsement of the autumn conferences. Its circulation does not in the slightest interfere with the great religious weeklies, as its price is too low. It prints mainly county news and devotional articles, and is from the presses of the Burnham Industrial Farm, a charitable institution for boys, just across the border in New York.

Recently a spiritual conference or "retreat" has been held by the pastors of the churches located in the outlying and more sparsely settled region of the county, and certainly the prayer and consecration and earnest consideration of pressing parish questions which made this gathering a dynamo of spiritual energy should have a powerful effect upon work in these sections. It might furnish an example and an inspiration to the pastors of the larger churches in the more central and populous district.

The principal topic of interest at the meeting of the South Conference was the question, "Shall we seek endowment for our churches?" The conference adopted a resolution favoring partial endowment. Berkshire is suffering partly on account of its very prosperity, so to speak—that is, the selling by an agricultural class of farms for building sites and the merging together of many farms in one central estate, or manor, belonging to one affluent and transient resident. Our outlying sections, too, have become known as "the hill-town" region of Berkshire, where the most conspicuous sight, next to the scenery, is the "abandoned farm." What this part of the county will become none can prophesy. Already a large part of one township lying in the hills has been bought up for a "game preserve." Land can be bought in some parts of the county for \$1.50 per acre, and in others you couldn't buy a square inch for that sum. A Lenox acre has been known to bring \$16,000!

The very conditions of our life in the county suggest this subject of a decadent Congregational church and a consequent need of endowment. At any rate, the theme was earnestly considered at the late conference, and, while a large endowment was not thought to be desirable, the general opinion favored the accumulation by each church of a sufficient fund to always provide for a part of the working expenses. As incidental to the discussion of this theme, it was stated that a number of our churches already have endowment: Richmond, a fund of \$16,000; Stockbridge, \$10,000; Sheffield, about \$7,000; an Episcopal church in Lanesboro, \$11,000; a Methodist church in Lenox, \$6,000; and various small Congregational churches scattered throughout the county funds sufficient to yield them from \$100 to \$300 income yearly. It is a question if there is not great danger in this apparent tendency to endow churches. May not the stronger churches of the future be trusted always to minister to the needs of the weaker ones? There is a great spiritual gain to a church in being obliged to support and make sacrifices for it. Besides, an endowed church can defeat the order of nature and live when it ought to die! Still, the resolution to approve the getting of en-

dowments was nearly unanimous, there being only one vote recorded in the negative.

Three of our churches have, within recent months, suffered serious losses in the removal by death of workers who have had more than a local reputation, and who were pillars in their respective churches: the aged D. R. Williams, Esq., full of years and honors, president of the Stockbridge Bank and an efficient and benevolent deacon of the village church; Professor Woodbridge of Williams College, an untiring Christian worker, although a professor and a physician, in the church at Williamstown; and Mrs. George Wakeman Andrews, the beloved wife of the pastor at Dalton and one of the most consecrated and earnest of Christian women. Such workers would be missed anywhere, but in our village churches, which rarely have a plethora of laborers, they are doubly missed. Deacon Williams left \$10,000 to the church with which he was connected, and he and the others mentioned have left even richer legacies to their churches in the abounding sympathy, fidelity and zeal of their lives.

The communities of Pittsfield and Lenox have had the privilege of listening to two representatives of the Bible Normal Institute, Messrs. St. John and Archibald, who have conducted psychological-religious "institutes" for child-training in the towns named. Nothing could have been more instructive, corrective and inspiring. Parental and Sunday school instruction is often so faulty, and the roots of Christian character are so deep down in the sub soil of the home and Sunday school, that all those who have to do with children were heartily grateful. Mr. Archibald has engagements in other parts of Berkshire County later in the winter. R. DEW. M.

### Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 23

Mrs. L. S. Crawford, whose name is associated with missionary work in Brousa, Constantinople, and Trebizond, as leader of the hour, read Scripture selections containing prophecy and fulfillment appropriate to the Christmas season. Alluding to the discouragement in being asked to "come and stir up an interest" in societies and churches here at home, she begged that in the breadth of missionary interest not only the missionaries be remembered, but those for whom they work.

Mrs. Capron contrasted the little love we give our Lord with what he has done for us. Mrs. Thompson called attention to the Christians who are persecuted for righteousness' sake. Mrs. Kellogg and Miss Stanwood gave facts concerning the work in Austria. Eight Protestant workers among the Bohemians in this country gained the training which fitted them for it in Bohemia. In spite of many hindrances, the work in Austria grows. Interest in evangelical literature, in rescue work, in Young Men's and Young Women's Christian Associations, in simple gospel preaching and in pure Christian living increases. One hundred and twenty-five were added to the churches the last year. The Bible reader, Miss Most, has recently had several months of practical training in London in connection with the Y. W. C. A., of which Miss Reynolds of New Haven is the general secretary, and in connection with rescue work.

Mrs. Joseph Cook told an interesting story of one woman on a Nebraska farm, who started an auxiliary ten or twelve miles away and who in the thirteen years since its organization has been absent from its meetings only twice, and who says of herself, "Others may have made greater sacrifices, but I at least have tried to be faithful."

There is just now a strong movement of mind toward the recognition of the fact that the spiritual side of life is quite as well worth study as the physical side.—*Washington Gladden, D. D.*

## Department Points

### Viewing Our Regular Work.

The prospectus of a magazine or religious paper is its promise to its constituency. For the new year *The Congregationalist* holds no trumpet for a proclamation of its intentions, but it has, nevertheless, prepared a mental and spiritual feast good for the head and the heart. Illustrative material will be abundant; the standard for quality in contributions will be maintained.

Moreover, the regular departments of this journal, so well developed in past years, are to be made increasingly valuable.

Note these Department Points: *The Congregationalist's* treatment of the Sunday school lesson is designed to be a genuine contribution to Scripture study. Next year Dr. Dunning will present an outline of the Life of Our Lord, in keeping with the themes offered by the International Committee.

For young people in the Societies of Christian Endeavor and for the churches using the Handbook series of prayer meeting topics our exposition of subjects for services will be found clear and stimulating.

The review of the latest books and periodicals in this journal is scholarly and impartial.

Other departments for the Home, Conversation Corner, Closet and Altar, and the Progress of the Kingdom will be notably interesting and helpful.

The method of treating the news from the churches inaugurated in 1899, in city and state Broad-sides, will have added value in 1900.

Current Events, followed week by week, will keep you informed regarding the movements which are making history.

And thus our regular lines of work appeal to the average church member. They supply common ground for minister and people.

The New Year's Price for this paper is \$3, or in church clubs, under special conditions, \$2.

Yours, *THE CONGREGATIONALIST*.  
Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 608 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 807 Congregational House, Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 616 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

**GOSS, SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

**THE CONGREGATIONAL CHURCH UNION** of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 48 Milk St., Boston.

**NATIONAL COUNCIL OF THE MINISTERIAL RELIEF FUND**—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) here inserted bequest, to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles E. Rice, Secretary.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Wednesday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to E. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, etc., to Capt. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said Society." Rev. A. J. McKenna, D. D., President; George Gould, Treasurer.

## Life and Work of the Churches

### Meetings and Events to Come

**BOSTON MINISTERS' MEETING**. No session Monday, Jan. 1.

**FOREIGN MISSIONARY PRAYER MEETING**, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

### FOREFATHERS' DAY CELEBRATION

#### BUFFALO

The Congregational Union had a banquet at First Church, Dec. 21. Rev. A. E. Dunning of Boston gave the principal address on *The Puritan's Opportunity*. Drs. W. B. Wright, O. P. Gifford and J. W. Simpson were the other speakers. There were 125 guests at the club's most successful observance of the day.

#### CLEVELAND

The club of this city and vicinity met Dec. 18 for ladies' night. The address was by Dr. C. W. Hiatt of Euclid Avenue Church on *The Resultant Pilgrim*. The fine quartet music was an additional feature. Leonard Bacon's *Forefathers' Hymn* was sung.

#### WASHINGTON, D. C.

The banquet of the Washington Club was held Dec. 20. A handsome program announced the addresses: Hon. H. C. Evans, Commissioner of Pensions, Dr. M. E. Gates, ex-president of Amherst, and Hon. D. J. Brewer.

#### ESSEX

At South Chapel, Salem, the Essex Club held its meeting Dec. 18, with addresses in memory of the Pilgrim and Puritan Fathers by Rev. W. T. McElveen of Boston, whose subject was *The Spirit of Puritanism*, and Dr. E. W. Donald of Boston, who spoke on *Modern Spiritualism*. The Salem Cadet Orchestra rendered the music. Mrs. Hemans's hymn was sung.

#### AMESBURY, MASS.

The two local churches united in a celebration held at the large Y. M. C. A. hall. About 250 persons sat at the tables. Rev. W. T. McElveen of Shawmut Church, Boston, gave the oration of the evening, his subject being *The Puritan—Up to Date*. Short speeches were also given, as follows: The Puritan Judge, Hon. G. W. Cate; The Puritan Soldier, Mr. D. W. Davis; The Puritan Woman, Mr. R. G. Patten; The Scottish Puritan, Dr. H. G. Leslie; The Puritan Preacher, Rev. G. W. Christie.

#### WOODSTOCK, ILL.

The church held an observance with appropriate hymns and anthems and Dr. James Tompkins delivered an address on *The Church of the Pilgrim Fathers*. The pastor, Rev. R. B. Guild, has reason to be much encouraged in his work.

### A SUCCESSFUL BOSTON CONFERENCE

The ministerial "retreat" for the consideration of the Biblical warrant for missionary activity, held in Pilgrim Hall, Dec. 20, was practical and helpful. Upwards of fifty were in attendance during the day, and the number would have been largely increased had the announcement of the gathering and its purpose been more widely made. The basis for discussion was the teaching of Scripture. The Kingdom of God Foreshadowed in the Old Testament was presented by Rev. C. L. Morgan, D. D., and its proclamation in the New Testament by Rev. E. M. Noyes. The Relation of the Individual and the Kingdom was stated by Rev. C. P. Carter, that of the Church by Rev. R. W. Wallace, D. D. Dr. Elijah Horrocks spoke of the Holy Spirit and the Kingdom. Rev. A. E. Pierce considered its future. The "retreat" continued through the afternoon, and the discussions were earnest and spiritual.

### A NEW COLUMBUS PASTOR

Plymouth Church, Columbus, O., is rejoicing in its new pastor, Rev. H. F. Tyler, recently of Oshkosh, Wis. He began his labors here last August, but the installation was not held until a recent

date. At the council Mr. Tyler gave a clear and well-considered statement of belief, and the council unanimously approved. At the evening service the sermon was preached by Rev. C. W. Hiatt, D. D., and the installing prayer was offered by Rev. E. J. Converse. The presence of Dr. Hiatt, who concluded his labors here as pastor about eleven years ago, was a most pleasing feature.

The church is out of debt, the congregations are good and the conditions are favorable to excellent work by the new pastor.

### THEOLOGICAL SEMINARIES

#### Yale

The Leonard Bacon Club recently debated the question of The Consolidation of the Various Missionary Organizations. The opening lecture of the club's course was by Dr. S. D. McConnell of Brooklyn on *The Nature and Limitation of Creed Subscription*.—At a recent meeting of the Semitic and Biblical Club Professor Bacon discussed *The Doctrine of Faith in Hebrews, James and Clement of Rome*.—The student body is evincing a decided interest in the discussion of the matter of changing the seminary curriculum, as well as of reform in scholarship aid.

#### Oberlin

The first semester closed Dec. 20 for a three weeks' vacation.—The Seniors have decided to form a literary society to meet weekly. It will combine the idea of class fellowship with sermon delivery and parliamentary rules.—Professor Bosworth was absent last week attending a Y. M. C. A. conference at Chicago, where steps were taken to send several secretaries into the foreign field.

### CLUBS

**MASS.**—A largely attended and successful meeting of the Connecticut Valley Club was held Dec. 19 in Springfield. Professor Smith and President Harris, both of Amherst, were the speakers on the subjects, respectively: Ministerial Ideals, and Churches and Their Ministers. The remarks led to general discussion.

**N. H.**—The meeting of the Central New Hampshire Club took place in Pilgrim Church, Nashua, Dec. 20. The paper was by Rev. C. L. Noyes of Somerville, Mass., on *The Living Word*. It was remarkable for lucidity of statement, breadth and comprehensiveness of treatment, as well as clearness of vision. It gave intellectual delight and moral uplift to all who heard it.

**E. I.**—The winter festival of the Providence Club was held at the Trocadero on the evening of Dec. 11, about 400 attending. President Faunce of Brown spoke on *The Relations of the College and the City*, and President Frost of Berea College spoke on *Our Contemporary Ancestors in Appalachian America*.

### NEW ENGLAND

#### Massachusetts.

[For other news see page 1024.]

**QUINCY.**—Twenty-three Protestant churches, seven of which are Congregational, received \$25 each as a Christmas gift from Mr. H. H. Faxon, the temperance leader.—*Bethany*, "In appreciation of the good work the Bible school is doing," recently received a check of \$100 from an unknown friend.

**WORCESTER.**—*Bethany*, at its annual meeting, cleared up a small deficit and reported gain in membership and bright prospects for the future.—*Hops*. Rev. E. A. Whittier of Lawrence, for 30 years the well-known evangelist of New England, concluded a two weeks' series of meetings last Sunday. The church was greatly revived and about 50 persons professed conversion, mostly young people from the Sunday school and some middle-aged men.

**SPRINGFIELD.**—*First*. After serving for 21 years as member of the parish committee, many years its chairman, ex-Lieut.-Gov. W. H. Halle has been obliged to retire on account of ill health. Mr. Halle's faithful and efficient services have been invaluable to the church. The pastor, Rev. F. L. Goodspeed, has announced to his people his plan for a seven months' trip abroad, sailing Feb. 17. The pulpit will be supplied during his absence by Rev. Dr. Robbins, who is well liked by the church.

#### Falls

**ELLSWORTH FALLS.**—The new pastor, Rev. F. W. Atkinson, began work this fall. The fortnightly musical entertainments arranged by the women are greatly appreciated. The Sunday school finds encouraging work among the 200 chil-



dren of the village. A children's choir is being organized to assist the chorus at the evening meetings.

**CALAIS.**—A bequest of \$1,000 to this church and \$500 to the church of Westbrook, also \$5,000 to Maine General Hospital, are contained in the will of the late Mrs. Ellen Pike.

The Forks and Carritunk have recently had the services of two of the lady visitors, much interest being reported.—North Anson, which during its 16 years has never had a pastor, has now called Rev. Joseph Kyte, who accepts.

#### New Hampshire

**NASHUA.**—*Pilgrim.* Since the installation of Dr. W. H. Bolster, about a year ago, the church has made a commendable gain in numbers and in spirituality. The pastor has won the confidence not only of his own people, but of the citizens generally. The church ranks high among the progressive churches of the state.

**HAMPTON.**—The parsonage was recently opened for the first meeting of the season of the Mutual Improvement Club, with an attendance of nearly 50. About 20 responded to questions given out previously on Alaska. The meeting was an interesting and successful one, giving good promise of a profitable season.

#### Rhode Island

**PROVIDENCE.**—*North.* On a recent evening this church held a service of rededication. By new frescoing and carpets and a pipe organ the auditorium has been renewed. The expense of the renovation was over \$2,700, nearly all of which is paid. The organ is a memorial to Deacon H. S. Rogers, whose bequest of about \$700 was the financial nucleus of the enterprise. Central Church was also a cordial helper in these improvements. Rev. H. A. Stevens is the pastor.—*Pilgrim.* The Men's Club has given an autumnal reception and social for the congregation and will hold monthly meetings, with supper and social program, during the season. Professor Gorham of Brown University was the speaker, with The Musquito for his theme.—*Swedish.* A service in commemoration of the renovated building was a recent feature, in which neighboring pastors assisted. Over \$2,000, mainly contributed by the church, have been used.

#### Connecticut

[See Broadside, page 1022.]

#### MIDDLE STATES

##### New York

[For New York city news see page 1023.]

**OGDENSBURG.**—The labors of Rev. A. M. Wight are attended with continual success, the congregation filling the church, and every department, including that of the finances, being in a healthy condition.

#### THE INTERIOR

##### Illinois

**EAST ST. LOUIS** is making encouraging progress. It is located in a thickly populated district, where church work and the labors of a faithful pastor, Rev. N. P. McQuarrie, are greatly needed. The building has been painted and papered, and other needed repairs have been made. A C. E. Society has been organized and a ladies' aid society, both of which are actively useful.

##### Indiana

**MARION'S** reconstructed church was open for service Dec. 17. The building, having been damaged by fire, was removed four blocks to a more eligible site, and has been placed on a well-lighted stone basement which will afford additional rooms. A tower entrance now graces the building and the edifice has been repaired, painted and carpeted and a new furnace put in. The C. C. B. S. gave \$500 besides \$200 for insurance. About \$800 have been raised by the church, making a total cost for the improvement of \$1,500, besides the moving cost, which was paid for by the sale of the old lot. Rev. John Gordon is pastor.

##### Michigan

**CHARLEVOIX** has prospered under the pastorate of Rev. John Allworth. All its debts have been paid, and the benevolent offerings are increased.

**FLAT ROCK.**—The "Christmas Market" entered into by the women was a great success. The proceeds amounted to about \$150, to apply towards parsonage building. All small remaining demands were paid and more than the first year's installment of the \$250 promised by the C. B. S. Rev. J. W. Dickson is pastor.

#### THE WEST

##### Kansas

**LEAVENWORTH.**—*First* has been encouraged during the fall by the success of its evening services,

held under the auspices of the Y. P. S. C. E. Instead of holding two meetings, there has been one service at 7 o'clock. For 45 minutes the young people have run it as a prayer meeting, and then the pastor has preached from 20 to 25 minutes. The audiences, up to the inclement weather of December, have been large. The People's Evening College is nearing the close of its second term's work with an enrollment as large as in the first term and with prospect of new classes for 1900. A boys' brigade has been formed to reach the lads of the neighborhood and has been equipped by the kindness of Dr. Henry Hopkins of Kansas City. Special services are being planned for the month of January.

#### Nebraska

**LINCOLN.**—*Vine Street.* The Men's Club gave its first banquet Dec. 15. The menu was decidedly racy and would prove interesting and suggestive to sister—or shall we say brother—organizations.—The *Lincoln Congregationalist* has been established as the organ of the churches of our order in that city, with the avowed purpose of securing closer acquaintance, greater unity of aim and variety of method. The initial number is strikingly bright and vigorous and contains several brand-new ideas. The editor, with the modesty characteristic of the fraternity, veils his identity, but we strongly suspect it is Rev. O. L. Anderson, pastor of Butler Avenue Church.

#### North Dakota

**BOWDEN.**—This new town at the terminus of the Sykeston extension is growing rapidly. Rev. C. I. Miller has done pioneer missionary work in this county during the past summer, has established two Sunday schools in this locality and is caring for the work as much as possible. A church here would be a center for a large tract of country.

**BRAINERD.**—*First.* Through the efforts of Rev. G. W. Gallagher, nobly seconded by his people, a long standing debt has been wiped out. This is a great relief to the church and will enable it to push its work as it has not for many years.

Mr. Ira E. Pinney of West Dora, Minn., has commenced work among the new settlers north of Bismarck on both sides of the Missouri. The new line of railway projected through a large section of rich farming lands has given a great impulse to immigration and has opened up a promising field.

#### South Dakota

**PIERRE.**—For the past few years the pastor, Rev. W. A. Lyman, has cared for the work at Pierre, while his wife, Henrietta C. Lyman, has been pastor at Fort Pierre. The latter church has secured a pleasant parsonage. Mrs. Lyman discontinues her work at Fort Pierre and is paid as assistant pastor at Pierre, while Mr. J. T. Ellis takes up the former work across the river, Jan. 1.

#### PACIFIC COAST

##### California

**SAN FRANCISCO.**—The Chinese Mission tendered a reception to Rev. Jee Gam on his return from a three months' visit in the East. The \$5,000 raised by him in cash and pledges will relieve anxiety and bring the indebtedness within the scope of the annual receipts. There is general rejoicing.—*Plymouth* made an offering of \$1,000 Thanksgiving Sunday, thereby relieving the church of debt.

**PASADENA.**—*Lake Avenue.* The Missionary Society now admits men as well as women. A new organization, the Ladies' Social Union, has for one object the promotion of Christian sociability.

For Weekly Register see page 1030.

# ROYAL BAKING POWDER



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The dainty cake,  
The white and flaky tea biscuit,  
The sweet and tender hot griddle cake,  
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There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

## How Mr. Moody Prepared His Sermons

When asked once by the students of Yale Seminary, "How do you get up your sermon?" Mr. Moody replied:

I keep a large envelope and make a note of everything of interest I hear, and keep it. One thing, I have learned not to speak for the sake of filling up time. I believe in writing out your sermons, but leave them at home and just take catch-words. If you can pick out three or four men and hold their attention, you can hold all the people. The power of oratory is to wake them up, and then you can go on. I never write out a sermon fully, but just enough to know what my line is. I preach the sermons I have preached before. I have not had any time for years to study. But I was going to speak about these envelopes. I take a certain subject like the atonement and love and it keeps growing. I get illustrations out of you and every one else. If I ever hear anything that makes an impression on my mind, I put it down before I go to bed.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HASSELL.—In Seattle, Wn., Dec. 4, Rev. Richard Hassell, aged 79 yrs.

MILLS.—In Medford, Dec. 18, Caleb Mills, born in Dunbarton, N. H., June 16, 1811.

TOBEY.—In Sandwich, Nov. 29, Thomas H. Tobey, aged 65 yrs., 5 mos.

### MRS. ELIZA HASWELL HARWOOD

Died, Nov. 29, at the home of her daughter, Mrs. A. E. Tracy, Ontario, Cal., Eliza Haswell, widow of Hiram Harwood, in the 100th year of her age.

Mrs. Harwood was born in Bennington, Vt., Oct. 19, 1800. Her father, Anthony Haswell, who learned the printers' trade under Josiah Thomas of Boston, established the *Vermont Gazette* at Bennington, Vt., and Mrs. Harwood as a girl worked in her father's office until she became known as the best typesetter and proof reader in the State. She was educated at the Bennington Academy, and taught therein for years.

In her girlhood she united with the First Congregational Church of Bennington, and until a short time before her death was active in all church work. She loved the church. She loved children, and the young delighted in her company. She loved good literature. She read *The Congregationalist*, *Advance*, *Pacific* and the daily paper with unabated interest to the last. She had no second childhood. In her body she grew old, but in her inner life she was ever young. She could repeat page after page from the old English poets. On her last birthday she repeated a number of pieces from Watts's Sacred and Moral Songs that she had learned when a child. She lived in her native town until she was six years of age, when she followed her children to the West. For more than twenty years she resided in Springfield, Mo., removing to California in October, 1887. She bore six children—O. E. Harwood, A. P. Harwood and Mrs. A. E. Tracy of Ontario, Cal.; Rev. J. H. Harwood, D. D., of Los Angeles; Mrs. Brainard Lester of San Diego and Mrs. H. S. Durham of Springfield, Mo.—all of whom are now living. Loving self-sacrifice for the good of others was the dominant trait of her whole life. She was loved and honored by all who knew her. Not alone her extreme age, but her constant interest in all persons and matters of interest made her the center of a large and ever increasing circle of friends. She did not outlive the power to bless others. Not often are the words of wisdom seen more fully verified. "Her children arise up and call her blessed; her husband, and he praiseth her."

### MRS. J. L. CHAPMAN

Mrs. J. L. Chapman died at her home in Cambridge, Dec. 2. Her maiden name was Miss Ella W. Hastings. She was born in Framingham, Mass., in 1849. She was graduated from the high school of her native town, and also from the Framingham normal school.

Soon after completing her education she took up the work of teaching, first at Scituate, then at Hopkinton, and then at Jamaica Plain. She continued the work of public school teaching until 1874. In November, 1875, she was married to Mr. J. L. Chapman, who survives her.

The only members of her immediate family now living.

ing are Mr. Courtland Hastings of New York city and Mr. F. A. Hastings of Boston.

After her marriage to Mr. Chapman she and her husband removed to Cambridge, where they have ever since resided. They united with the Prospect-street church by letter in 1877, and in this church for these more than twenty-two years they have been among the most prominent and useful members.

Mrs. Chapman was especially talented as a teacher in the Sunday school, and served the church in this capacity until some three years ago, when failing health compelled her to lay down this work. Beside her faithful work in the Sunday school, she was a most devoted worker in the cause of home and foreign missions, and was frequently called to serve in the various offices of the Woman's Missionary Society of her church. Her work, however, was by no means confined to Sunday school and missionary work; she was exceedingly helpful with counsel and labors in all departments of church work. Even when sickness laid her aside from active participation in the work of the church, she still gave earnest thought and kindly suggestions about it that were greatly appreciated by her pastor, and of no small service to the church.

Her character was one of those rare combinations of winsomeness and strength which make personal influence so persuasive and all powerful. She never sought recognition, she had it, without the asking, by virtue of what she was.

The death of no person could have caused in the Prospect Street Church a more general feeling of bereavement than has the death of Mrs. Chapman. She taught the world how to live, and also how to die. Death was to her "That golden key that opens the palace of eternity." She has done her work and gone home.

"There is a world above,  
Where parting is unknown;  
A whole eternity of love  
Formed for the good alone,  
And faith beholds the dying here  
Translated to that happier sphere."

## "Proof of the Pudding

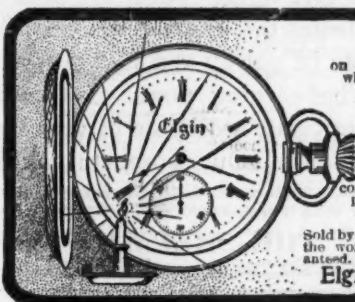
Is in the Eating."

It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Thousands of people give the proof by telling of remarkable cures by Hood's Sarsaparilla of Scrofula, Salt Rheum, Dyspepsia, Catarrh, Rheumatism, and all other blood diseases and debility.

Rheumatism—"I was practically helpless from rheumatism in my shoulder. Hood's Sarsaparilla cured me." Mrs. M. E. Powers, 4812 St. Lawrence Ave., Chicago, Ill.

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## HIGH ART.

It was Ovid who said, "Nos duo turba sumus":  
—we two are a multitude.

Make a partnership with this sideboard. Together you two can conquer your dining room and make it famous. This great 60-inch creation will give an atmosphere of distinction to the dingiest and dulllest room.

The whole front is fairly ablaze with carving. There is both intaglio and relief work. The board is semi-inclosed with a great carved gallery above.

There are three spacious closets in the base, with a full-width linen drawer and lined compartment cases for small silver. The mirror is a massive 50-inch plate. Brass trimmings.

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Refers to Dr. A. E. DUNNING, Editor of *The Congregationalist*.

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AND BOSTON RECORDER

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**WARD'S**



## Endeavor Trustees in Pleasant Fellowship

The trustees of the United Society of Christian Endeavor met at Lakewood, N. J., recently to confer and for united prayer for the blessing and guidance of God. Perhaps no other company of religious men assemble in our country who represent more adequately the breadth of religious thought and activity. Men like Dr. Tompkins of Philadelphia, representing the Episcopalians; Drs. Babcock of Baltimore and Hamlin of Washington, the Presbyterians; Binford of Brooklyn, the Friends; Hoyt and Grose, the Baptists; Dickinson and Clark the Congregationalists, with laymen like Van Patten of Vermont, Spooner of Connecticut and Chase of Massachusetts, constitute a company, which, re-enforced by thirty or more like-minded spirits, is certain to afford sound wisdom and choice fellowship.

Three hours each day were devoted to prayer, and the holy joy, the abiding comfort and the inspiring strength of brotherly communion and fellowship with God do not often find more tender expression than those hours of religious exercise afforded. The conference upon the interests of the society was marked by earnest discussion and suggestion. That the growing work, like a living tree, must have deepening roots as well as wide-spreading branches was generally recognized, and serious attention was given to the matter of urging a most thorough instruction of young people in the simple reasons for the great truths held by the churches. It was felt decidedly that in some manner suited to our own time the old and tried catechetical method of training the children should find a place, especially in the Junior Societies. Among the many features of this extending work the Floating Societies and, also, those formed in prisons are commanding special interest.

It is the intention to hold a midwinter meeting of the trustees each year, and surely every member of the large company at Lakewood will anticipate with keen and eager desire the return of the spiritual fellowships of these recent days.

N. B.

**THIS WILL INTEREST MANY.**—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

### Subscribers' Wants

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**Board and Rooms.** A few very desirable rooms with first-class board can be had at Mrs. Mitchell's, 137 Newbury Street, near Copley Square, Boston. Best of references given and desired.

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**Wanted at the Nervine Home,** Burlington, Vt., a few more patients until Jan. 1st, at which time Dr. Willard proposes to take South as many of them as wish to accompany him thither for a winter's sojourn. Further particulars on application.

**Refined young woman,** desiring home in or near New York, would like to hear from any one to whom companion or assistant in small ways would be helpful. Fond of books, music, reading. Small wages satisfactory. Address "J. B.," care *The Congregationalist*.

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Ninety-First Semi-Annual Statement, Jan., 1899.

| SUMMARY OF ASSETS.                                 |                        |
|--|------------------------|
| Cash in Banks                                      | \$594,130.71           |
| Real Estate  | 1,759,349.74           |
| United States Bonds                                | 1,809,500.00           |
| State Bonds  | 36,500.00              |
| City Bonds   | 789,511.23             |
| Rail Road Bonds                                    | 1,336,690.00           |
| Water Bonds  | 90,800.00              |
| Gas Stocks and Bonds                               | 172,557.00             |
| Rail Road Stocks                                   | 4,095,194.00           |
| Bank Stocks  | 330,460.00             |
| Trust Co. Stocks                                   | 91,500.00              |
| Bonds and Mortgages, being 1st lien on Real Estate | 248,408.23             |
| Loans on Stocks, payable on demand                 | 191,638.00             |
| Premiums uncollected and in hands of Agents        | 535,963.90             |
| Interest due and accrued on 1st January, 1899      | 50,084.18              |
|  | <b>\$12,161,164.79</b> |

| LIABILITIES.                         |                        |
|--------------------------------------|------------------------|
| Cash Capital                         | \$2,000,000.00         |
| Reserve Premium Fund                 | 4,046,577.00           |
| Reserve for Unpaid Losses and Claims | 664,785.48             |
| Net Surplus                          | 4,497,908.00           |
|                                      | <b>\$12,161,164.79</b> |

Surplus as regards policy holders - \$7,497,908.99  
D. A. HEALD, President.  
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New York, January 10, 1899.

## DEFAULTED MORTGAGES AND WESTERN LANDS BOUGHT FOR CASH.

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## Dr. McConnell on Creed Subscription

The opening lecture in the annual Leonard Bacon Club course at Yale Divinity School has just been given by Dr. S. D. McConnell, rector of Holy Trinity Church in Brooklyn, on *The Nature and Limitations of Creed Subscription*.

Formerly, said Dr. McConnell, the body of divinity to which a minister subscribed was settled. But today the question is full of perplexities, and in relation to it we have a great deal of fast and loose playing with the moralities. The question is: To what does the minister subscribe; what is involved in the subscription; and how irrevocable is it?

As a man he is absolutely free to question anything. But as a Christian, and especially as a minister, how much intellectual freedom does he surrender? We find two widely diverging temperaments in relation to this question. The majority would extend the area of closed questions. Cardinal Newman best represents this type. He loves authority for its own sake, with regard to both doctrine and conduct. The other temperament dislikes authority and would leave everything open to the individual. Mrs. Humphry Ward is a representative of this class. Both methods are simple. It is easy enough to bow the head and knee and prostrate the intellect to authority. The other way is even easier—to take up everything just as if no one had ever lived before, as if nothing had ever been settled. The difficulty arises with the man who feels that he must discriminate.

Some things are settled, and we can make no progress if we prolong debate about them. The church is a society and as such must have a platform. The impending question is, Has one the right to remain in a church and yet to dissent from all or part of its official doctrines? This is the question that was involved in the case of Phillips Brooks and that arose with regard to Professor Briggs. The opponents of these men insisted that they were free to enter and that they were free to leave the church. Is this so? It depends on the antecedent question, What is the church? Is it a club organization, on the voluntary contract idea? Or is it a divine institution, like the state, its membership not a voluntary contract, but a *status*? Dr. McConnell insisted that it is the latter. It is not a voluntary organization. Membership in it is obligatory.

The church catholic is organized around a consensus of beliefs. On these there is practically no diversity. These are: the nature and disposition of God (ours is Christ's God), belief in the Son of Man as God in the flesh, the existence of the spirit of holiness, life as Christ's way of living.

The creeds and confessions have been attempts to fence about these beliefs, to add mechanically superimposed protectorate doctrines. These latter are secondary doctrines. Gradually, however, they became banners under which men rallied. The distress today is with regard to these secondary doctrines. The layman may peremptorily refuse any or all of them and still be a citizen in the church into which he was born. With regard to the minister, if anything beyond the elementary articles of the catholic faith is demanded, he should absolutely refuse to subscribe to them as a condition for entrance to the office. He should refuse whether he believes or disbelieves in these subordinate doctrines. He need not disbelieve them, but he ought to

withstand the unwarranted and unlawful abridgment of the freedom with which Christ has made both his people and his priests free. He must only subscribe to what the great catholic church is agreed upon, and he ought to make an unwavering stand on the matter.

There is one further difficulty. He may ask, How is it guaranteed that these great fundamental beliefs will not give way? There is no guarantee. His act here must be like every great step in life, an act of faith. It must be like the marriage vow. His safeguard is the Master's promise that whoever doeth his will shall know of the doctrine.

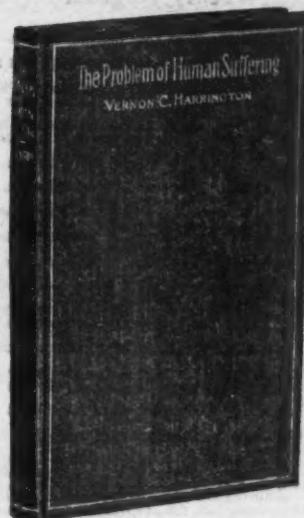
C. S. M.

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## Weekly Register

## Calls

ALBERT, John H., First Ch., Sedalia, Mo., to Fort Smith, Mo. Accepts.

BLUE, Jas. M., Lawrence, Mass., to Epworth, Short Falls, N. H. Accepts.

BRONSON, Oliver H., recently assoc. pastor, Pilgrim Ch., Cleveland, O., to Simsbury, Ct., for a year from Dec. 1. Accepts, and is at work.

BRADSTREET, Albert E., pastor at Oxford, Mass., not called to Spring Valley and Jamul, Cal., but supplies these churches until spring.

BURMAN, Paul C., Seward, Neb., to Washington Park Ch., Chicago.

CADWALLADER, John, Delta, Pa., to Welsh Ch., Big Rock, Ill. Accepts, and has begun work.

CLARK, Wm. C., formerly of So. Hero and Grand Isle, Vt., to Hardwick. Accepts, to begin Jan. 1.

OLEAVES, Chas. P., recently of Standish, Me., to Robinson and Red Beach, for a year.

DAMON, Cyrus W., Wauwatosa, Wis., to Palmyra. Accepts, and has begun work.

DAVIS, Ozora S., Springfield, Vt., accepts call to Newtonville, Mass., and will begin Feb. 1.

GUDDILL, John H., recently professor of the English Bible at Pacific Sem., Oakland, Cal., to Petaluma. Accepts.

GRIFITHS, Wm. E., Pelham, Minn., to Sauk Rapids. Accepts.

HALLOR, Leavitt H., to the permanent pastorate of Plymouth Ch., Minneapolis, after a year's service. Accepts.

HALTERMAN, C. H., Oberlin, O., to N. Amherst. Accepts.

HAMPTON, Wm. B., to remain another year at Silver Creek, Neb.

HUNT, Geo. L. (layman), to Staples, Minn. Accepts.

INGRAM, Alex. M., Gloucester, Ill., to Onagrin Falls, O. Accepts.

JENKINS, J. Alex., formerly of Pacific Ch., St. Paul, Minn., to Burton, O., where he has been supplying.

KINDRED, Geo. Tolt, Wn., to West Seattle. Accepts, and has begun work.

LORING, Levi, to remain for a year at Lake Park, Minn.

McFARLAND, Chas. S., formerly of Bethany, Ct., to be instructor in the Dept. of Biblical Literature and Semitic Languages at Yale Univ.

MOCKELLAND, F. Calvin, United Ch., Newport, R. I., to North Ch., St. Johnsbury (not Burlington), Vt. Declines.

McNEILLE, Robt. G. S., New Haven, Ct., to Unionville. Has begun work.

MARSH, Alfred F., accepts call to remain at Hiteman, Io, until April 1.

MARVIN, Dwight E., Germantown, Pa., to Asbury Park, N. J. Accepts.

MOULTON, Jas. W., Middle Haddam, Ct., to No. Madison.

SHULTZ, Jacob K., recently of Parkersburg, Io., to Campbell and Tintah, Minn. Accepts.

THIRLOWAY, Timothy, recently of Buffalo Gap, S. D., to Helle Fourche. Accepts.

VAUGHAN, Lewis, Glyndon, Minn., to Forman, Havana, Rutland and Cayuga, N. D. Accepts.

## Ordinations and Installations

FRITCH, Wilson S., 4, Attleboro, Mass., Dec. 12. Sermon, Dr. P. S. Moxon; other parts, Rev. Messrs. F. D. Blake, Thos. Tyrie, J. H. Holden, John Whitehill, J. L. Tyrie, O. A. Kitchell, Dan'l Evans, E. L. House.

MACINEL, J. N., 4, Maplewood Ch., Chicago, Dec. 6. Sermon, Rev. R. A. Torrey; other parts, Rev. Messrs. J. J. Broken-bire, S. C. Haskin, Andrew Erickson, H. C. Barnes, Dr. J. C. Armstrong.

TYLER, H. Ray, 4, Plymouth Ch., Columbus, O., Dec. 14. Sermon, Rev. C. W. Hlatt, D. D.; other parts, Rev. Messrs. K. J. Converse and D. F. Harris, Drs. J. C. Jackson and Washington Gladden.

WESTON, Benj. F., 4, Dec. 13, Cromwell, Ct.

## Resignations

CAMERON, Malcolm J., Gay's Mills and Seneca, Wis.

FREEMAN, Henry A., Holden and Dedham, Mo.

KITTLE, Joseph B., Greenfield Hill, to take effect Jan. 10.

McLEAN, Calvin B., Salem, Ct., to take effect April 1.

TURNER, Leonard A., Indianola, Neb., to enter the evangelist's field.

## Dismissions

CROWELL, Zenas, Kingston, Mass., Dec. 19, after a pastorate of more than 13 yrs.

## Churches Organized

ALMIRA, Wn. (second), — Dec., six members.

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## Miscellaneous

GRAY, Wm. B. D., and wife, of Yankton, are preparing to leave S. D., Jan. 1, to take up work under the H. M. and S. B. societies in Wyoming. They will reside at Cheyenne. The good wishes of a host of friends follow them.

REID, John, just installed at Greenville, N. H., is a graduate of Andover Sem., not Hartford.

WARREN, Willis A., has resigned charge of the Etna (Minn.) Union Ch. to give his whole time to the growing work at Spring Valley.

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LARGE MONEY'S WORTH.—We want to suggest to our readers that their furniture money will do more for them at the Paine warerooms on Canal Street than at any other store in this city. They are sure of getting reliable cabinet work and of buying it at less than the market price, owing to the immense volume of business which this house transacts. A good example of the case in point is offered today in the description in another column under the caption High Art.

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## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 7-13. Prayer That Obtains.  
Luke 11: 5-13; 18: 2-8.

Obtains what? The exact answer to every petition just as soon as it is offered? If we could go to God with any and every request in confidence that it would be fulfilled on the spur of the moment, it would reduce our transactions with him to about the level of the activities of a great department store, where every want is supplied in short order. What would become of the order of the universe, of its rhythm, of its movement toward the one divine goal? Think of the confusion which it would introduce. Here is a man who, as soon as he rises, prays that it may be a pleasant day because he wants to take a drive. His neighbor, a farmer, is praying at the same moment for rain because his land is parched. Surely prayer must be something different from such offhand asking and receiving.

Having said this much we can turn squarely about and take to heart the injunction that we ought always to pray and not to faint. We are justified in going to God with all sorts of requests and in pressing them over and over again upon his attention. Perseverance is the one lesson of these two parables, and that in the long run is rewarded. I am not disposed to discriminate between so-called temporal and spiritual blessings and say that the teaching of the Bible is that one class of requests is sure to be answered, while the other may or may not be. Certainly Jesus here is drawing his illustration from an entirely material sphere. It was three loaves of bread that the man cited was seeking. I believe that any great need of life may and ought to be spread before our Heavenly Father in prayer. What we really think we ought to have to make our lives more complete and happier and more effective, that is the precise thing we are justified in praying for day after day, year after year, decade after decade.

See how beautifully this principle works. It at once sifts our requests so that we are not moved to persist in prayer for that which is trivial and incidental. No sensible man is going to spend many of the precious morning moments or his not less precious nervous forces in wrestling with God in prayer that the skies may be clear all day long. He may say, "O, Lord if it be thy will, if it can accord with the general good of my fellows, may we have a pleasant day," and with that brief petition he will dismiss the subject and press on to more important ones. The very process of prayer, if persisted in, teaches him discrimination, and as he continues with Christ in the school of prayer he learns what things to pray for and how to pray for them.

Who can doubt that prayer of this sort obtains? When a man really wants to be made clean within, yearns to have his brother converted, longs for the outpouring of the spirit upon his own church and the whole church of God, pants to see the triumphs of the Prince of Peace among the nations and the utter abolition of murderous wars, he is going to pray for those very things and pray and pray again until the dawn appears. With Helen Hunt he learns that "God's years are never late," and that there is nothing that is really worth having from the hand of God that is not worth waiting for.

It is the effectual, fervent prayer of the righteous man that avails much, and we have only to summon the saints and soldiers of Christ in all generations in order to be assured that such kind of praying obtains. Young Hugh Beaver, whose remarkable work among college students has been recently told by his friend, Mr. Speer, in the Memorial of a True Life, used to say when in doubt about an im-

portant step, "I don't know about that, I must ask the Lord." To him prayer meant the obtaining of guidance, wisdom, peace, power. It may mean as much to any of us.

## PRACTICAL SUGGESTIONS FOR ENDEAVOR SOCIETIES

One is in the care given by a society to a neglected graveyard where sleep the "church fathers."

A "crayon social" is enjoyable. Divide the company into artists and guessers.

Add interest to your missionary meetings by studying the dates of organization and early history of your benevolent societies.

Adopt a systematic plan for the circulation of religious reading. Include your own church paper with others, books, etc.

One society holds its prayer meetings on Saturday as a fitting way in which to employ the last night of the week in preparation for the Sabbath.

Plan for a conference of your membership upon the helpful publications of the United Society. You will discover the way out of many committee problems.

Follow this suggestion of a C. E. Society in Massachusetts. Use the bulletin board for announcement of services. Make a typewritten notice, giving topic, leader's name, appropriate Scripture references, quotations, etc.

A fellowship meeting of ten minutes for social intercourse, opportunity to greet unfamiliar faces—sometimes absentees as well as strangers—should be arranged to follow one or more of the weekly services during the month.

Have you tried this idea for co-operation with the pastor? The prayer meeting committee could send a note to certain members asking them to be present at the midweek meeting and be prepared to speak upon the topic, naming it. If unable to attend ask them to send an appropriate reading.

## The Church Prayer Meeting

Topic, Dec. 31-Jan. 6, 1900. Trusting God's Providence. Ps 23; 1 Cor. 10: 13; 2 Cor. 1: 1-11.

The dictate of common sense, duty and experience.

[See prayer meeting editorial]

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## Index to Volume LXXXIV

Nos. 27 to 52 Inclusive

## Biographical

Baldwin, 898; Barrows, 225; Breed, 266; Brown, 514.  
Harding, 630; Hayes, 713; Hine, 187; Horne, 715.  
Jaggar, 952; Jones, 34.  
Mathews, 991  
Newman, 66  
Palmer, 463; Perkins, 34; Pike, 672.  
Smith, 609  
Wilson, 991; Wood, 66; Wright, 34.

## Letters

Canada, 816, 584  
Minnesota, 836  
Northwest, 93  
Northwestern State, 188  
Scotland, 84  
Springfield, 842

## Meetings

American Board's Ninetieth Annual Meeting, 537; Miscellaneous Association's Fifty-third Annual Meeting, 609.  
Boston Club's October Meeting, 631  
British Congregationalists' Autumnal Assembly, 687  
Brotherhood Men in Convention, 815  
Canadian Meetings, 725  
Christian Endeavorers in Their Eighteenth International Convention, 59, 62; Endeavor Convention, Massachusetts, 514.  
Massachusetts Sunday Schools, 788  
Missionary Union, The International, 11  
Pan Presbyterian at Washington, 484  
Savior Workers, Boston Conference of, 671  
STATE MEETINGS.—Winnipeg, 399; Montana, 413; Wisconsin, 414; N. Carolina, 467; Washington, 542; New Hampshire, 583; N. Dakota, 624; Idaho, 624; Nebraska, 683; Wyoming, 701; S. California, 701; Utah, 701; Maine, 702; Oregon, 704; Rhode Island, 741; Alabama, 741; N. and Central California, 752; Connecticut, 833.  
Teachers' Splendid Assembly of, 177  
Vermont Endeavorers, With, 709  
Woman's Board of Missions, Annual Meeting of the Vermont, 511; C. T. U. Convention, 547; H. M. A.'s Annual, 673; Board, Annual Meeting of the, 711.  
Y. M. C. A. State Convention, 670

## Poems

After the Summer, 437  
At Fourcres, 350; Eventide, 570.  
Autumn Hymn, 569  
Be Thou My, 821  
Blow, Sea Wind, Blow, 83  
Body to the Soul, 974  
Carol, 974  
Child That Never Came, 116  
Child's Evensong, 18  
Christmas Message, 972; Tree, Child to Her, 972.  
Clouds, 851  
Content, 283  
Dream Boy, A Little, 821  
End of a Book, At the, 871  
For Her Dear Sake, 821  
Halo, 691  
Herald, Tireless, 651  
His Chosen Ones, 353  
Horizons, 217  
Hospitality of the Wood, 101  
How Love Came, 973  
Hurt of Love, 611  
In a Garden, 311  
Joy of the Hills, 181  
Little Girl, 485  
Living to God, 197  
Maker's Image, 197  
Master, Old, 798  
Meteor Shower, Waiting for the, 181  
Midsummer, 381  
My Steed, 150  
New-born Baby, To a, 181  
November Trees, 730  
Old Homes, 249  
Peniel, 715  
Perfect Day, 680  
Private Burying Ground, 927  
Puritan's Christmas, 823  
River, 297  
Sabbath, 73  
Sauter, What the, 54  
Thanksgiving Hymn, 774  
Things That Will Not Die, 17; I Miss, 775  
Trolley, On the, 384  
Tranny of Self-Love, 133  
Where the Sun Lives, 219  
Woman's Litaney, 84

## General Index

Absentees' Who Are, 933  
A-Holidaying, 923  
Alabama, Progress in, 158  
Alaska Missions, A Stirring Chapter in, 735  
Alger's Responsibility, Limits of, 125  
Ambition, A New, 312  
American Institute of Instruction, 179; Board Was Paid, How the Debt of the, 545; Women Delegates, 484; Board and the Woman's Board, 895.  
Amherst's New President, 6  
Applause Meant, What the, 859  
Argument by Assumption, 983  
Atleboro's New Beginning, 983  
Atonement, Present Position of the Doctrine of the, 770, 814  
Auburn Amenities, 708  
Baker's Account Book, Mrs., 149  
Baptist Orthodox, 801  
Barbour, D. D., Rev. W. M., 947  
Barrows, Dr. Walter M., Tribute to, 247  
Barton, Vt., Anniversary at, 842  
Bed-Time Story, 923  
Belmont, Mass. New Church at, 983  
Bellevue Falls, Va., Services for Italians at, 794  
Berkeley Temple, New, 803  
Berkshire Events, Two, 880  
Bible Study, New Advance in, 880  
Biblical Criticism, Points of Agreement Among, 409  
Blythe Lesson, Margaret's, 991

Bird Country, In a, 183  
Black White, Making, 359  
Body, Hilt from the, 550; Meeting, Nuggets from the, 551; New Conditions Before the, 547.  
Boer War, As to the, 944  
Boston Free, 779  
Boston Hospitality, 779  
Boy's Summer, Two Days in a, 281  
British Crisis, 980  
Brooklyn, Porter Church, Has a Notable Organ, 740  
Brother Holly Hawk and Sister Mary Gold, 437; in the Ministry, My, 817.  
Brown, Dr. John, on Bunyan, 434;  
Dr. John, as Lyman Beecher Lecturer, 592, 632, 666.  
Bruce, Dr. A. B., World's Debt to, 245  
Bruce's Power as a Preacher, Dr., 509  
Cambridge Churches, Revival in Two, 790  
Canada, Summer in, 480  
Canadian Chairman, New, 480  
Cape Cod, Congregational Interests, 192  
Carlyle at Family Prayers, 692  
Caste Spirit, Receding Wave of, 559  
Censorship of the Press, 106  
Centennials in New York State, Two, 191  
Church Acquaintance, 32  
Characteristic Act, 307  
Chautauqua, Changes at, 7; New England, 146.  
Chautauqua's Quarter-Centennial, 177  
Child of the Hills, 382  
Children as Canada, 283; for the Church, 914.  
Child's Relation to the Church, 301  
China, Year of Anti-Reform in, 923  
Choir, Barbarism in a Church, 410  
Christian Unity on Mission Fields, 461; Devotion, Book of, 607.  
Christianity, Recent Progress of, 339; the Antidote for the Caste Spirit, 519.  
Christmas Presents, Hunting for, 928; Best, Who Keeps, 961;  
Kong, Perfect, 972; Opportunities, After, 973; Susanna's, 974.  
Church Supplanted, 509  
Church's side, 244  
Clementine, Lessons in, 183  
Cleveland, All Around, 39  
Crest Woman's Religious Life, 437; Presidents and Public Interest, 600; Inaugurals, Four, 644  
Communion Service? When Shall We Hold the, 127  
Congregational Churches, Christian Message of, 376  
Congregationalism to the Intellect, Mission of, 41; to Add Zeal to Knowledge, The Obligation of, 113; to Practical Fellowship, Call of, 243; and the Unchurched Classes, 305; Organized, 338; How to Increase the Usefulness of, 373; Achievements of British, 879; Four Leaders in Modern American, 390; Historic Shrines of, 394; of Dr. E. W. Dale, Service to, 398.  
Connecticut Figures, study of, 223  
Connecticut's New Missionary Secretary, 158  
Consumers' League Justified, 675  
Consumption, Prevention of, 730  
Convert from Infidelity, 280  
Counting Marches, 771  
Courteous, Failure of a Pious, 918  
Cromwell in Bronze, 918  
Cross Purposes, Game of, 361  
Cuba, Sunshine and Shadow in, 567; Our Congregational Enterprise in, 568.  
Daily Excursions, 432  
Day to Day, From, 518  
Days Equally Sacred to God? Are All, 171  
Deacon Enjoys His Religion, How the, 343  
Degree, Honorary, 381  
Delegate, Lay, 565  
Delegates in Canada, 389; Boston Addresses of, 405; to the Council, Additional, 414.  
Delegation on the Umbria Bound for the Council, 330  
Denominational Loyalty, 884  
Destroyer of Happiness, "A, 84  
Dewey Day in New York, 397; Days, With the Crowd on, 893.  
Disposal of Refuse, 485  
Dodder, 116  
Dooshah, Recovery of the, 238  
Dreyfus Case, Facts in the, 300; Verdict, 338.  
Duluth's New Pastor, 94  
Dummy and Its Doings, 217  
Duty of Prolonging Life, 418  
East Orange, N. J., Tenth Anniversary in, 934  
Economics, Conference on Home, 530  
Economy in Shopping, 652  
Education, Continuous, 170  
Educational World, Events and Drifts in the, 187  
Eliza Jane's First Birthday, 928  
Endeavor, New, 49  
English Church, Conformity, 43  
Errol, N. H., Dedication at, 63  
Essex Club, Englishmen at the, 510  
Europe While Young, Go to, 652  
Excursions, Arrangements for, 354  
Experts Speak, 681  
Faith That is Mere Formality, 6  
Family Discipline in the Old Parsonage, 350  
Farewells to Many Missionaries, 862  
Fashion's Tyranny, 281  
Father's Day in the Sunday School, 323  
Ferns as a Hobby, 63  
Fifty Years' Roll of Honor, Our, 963  
Filipino, Moral Questions Relating to the, 537  
Flame That Spreads, 106  
Forest Grove's New Pastor, 704  
Forgiveness of Sin, 811  
Formalism, Perils of Religious, 43  
Forsyth, Dr., Right? Is, 926  
Forward Movement in Foreign Missions, 819  
Fourscore Years' Celebration, 248  
France, Religious, 914  
Free Church Catechism, Praise for the, 56

Friendship Letters, 14, 48, 79  
Friendship of Nature, 170; of Jesus for John, 207.  
Furber, Dr., Death of, 787; Funeral of, 817.  
Georgia's Royal Welcome to Booker T. Washington, 577  
Gifts, Art of Choosing, 927  
Gladstone, Mr., on Riddles, 519  
God's Way with a Soul, 354  
Golden Years, 651  
Good People Set Bad Examples, How Do, 2 for Evil, Rendering, 424.  
Gospel of Vitality in Current Literature, 864  
Grandfather's Tribute, 312  
Gratitude to God, Fitting Tokens of, 765  
Greenville, N. H., Long Pastorate at, 471  
Grief, Ministration of, 471  
Guildhall, Vt., Centennial at, 487  
Hadley, Arthur Twining, President of Yale, 175  
Harvard Inauguration at Yale, President, 606  
Hale, Dr., and his Criticism of Theological Seminaries, 949  
Harris, Samuel, Theologian, Author, Preacher, Teacher, 46; at Amherst, Inauguration of President, 580.  
Hartford's Unique House of Worship, 740  
Harvard Summer School of Theology, Retrospect of, 178  
Harvestings of the Summer, 640  
Hastings, Rev. H. L., 639  
Hatch, Rev. D. P., at Lawrence, Inauguration of, 944  
Hawaii, Delegation from, 646  
Hawaiian Church Is Like, What a, 291; Delegation, 433.  
Herald, Why Go to the, 533  
Hero's Return, 423  
Higher Criticism and Religious Experience, 207  
Holbrook, Centennial of First Church, 945  
Home Distractions, 313; Market Qualifications for a, 514; As It Is, Show the, 613; Life in France, 821.  
Horace Mann's College, Recent Developments at, 191  
Household Income, Apportioning the, 488  
Humility, Grace of, 75  
Hyde, Rev. Charles McKean, D.D., 645  
Ideal and the Practical, 811  
"Ignorance Examination," 117  
Illustrators of Children's Books, 868  
Immortal, We Know that We Are, 325  
Imprisonment of Polly, 823  
In and Events of Mount in, 246  
Indian Famine and American Responsibility, 934  
Individualistic Temper of the Age, 952  
Information Desk, Scenes at the, 499  
Isabel, Robert, 390  
Installation a Mutual Covenant, 106  
Interdenominational Council at Work in Vermont, 987  
INTERNATIONAL COUNCIL, Delegates to the, 35; Guests of the Coming, 49, 80, 114, 145, 179, 213, 247, 278, 310, 349; Revised Program, 130, 226, 270, 347; Prayer for the, 471; Next, 378; Appointed Speakers for the, 326; Up-to-Date Pointers on the, 388, 436; Platform Nuggets, 419, 484, 501, 507, 509; The Council, 423; Day of, 428, 474; Sermon, 434; Fasting Comment on, 445, 500; Papers and Addresses, Fifth of the, 446, 493; Odds and Ends and Events, 445, 506; Sunday and the Various Preachers, 456; Snap Shots, 461; Opinions on the, 499, 523, 536; Ministers Review the, 501; Local Pulpits on the, 500; Free Comment, 463, 468; Amused Itself, How the, 559; Books Written by Speakers at the, 566; at Salem, Snap-Shots of the, 604; at Plymouth, 604.  
International Council of Women, Features of the, 85; Peace Commission, 138; Christian Fellowship, 303; Public Opinion, 423.  
Investment, How to Treat, 63  
Ipswich Church Anniversary, 838  
Japan—A Fear, 74; Deal Fairly, Will, 730; Future of, 938.  
Japanese and Chinese Delegates, 480; Government and Christian Schools, 877.  
Jewish State, Dream of a, 239  
Jews, Jacob Hill Defends the, 199  
John Robinson Church, 328  
John's Horse Car, 83  
Johnson, Samuel, 206, 668  
Judge Each Other, How Far May We, 139  
Kingdom of God in Hawaii, 81  
Lamson, Dr., Sudden Death of, 174;  
Charles, 308; Dr. Charles M., Personal Tributes to, 214; Dr., Largeness of, 926.  
Lamson's Death and Funeral, Dr., 213  
Leaders, Finding the, 170  
"Let Her Alone," 311  
Liberty, Law of, 225  
Library League, Children's, 870  
Lowell, Mass., Dedication of Pawtucket Church, 789  
Love, Walking in, 611  
Madonna, Christmas Meaning of the, 970  
Maine Broadside, 60, 228, 403, 649, 890  
Maritime Provinces, In the, 123  
Markham, Edwin, Work of, 863  
Mark Twain on the Boer, 672  
Marriage Among College Graduates, 181  
Max Hantigan's Threat, 571  
Mead, Charles L., Death of, 248  
Meanness Be Eradicated, Can Inborn, 683  
Membership of Congregational Councils, 883  
Memories, Making Happy, 775  
Memories of a Suburban of Many Years, 98; from Friends of Other Years, 163; from Friends of Fifty Years, 163.  
Mexico, Convention Idea in, 191  
Minister of New England, First, 137  
Minnesota, Growth in, 137  
Missionary Work, Permanent Motive in, 451  
Missouri, Developments in Western, 56

Money for Missions, 840  
Moody, The Many-sided Dwight L., 81  
Morgan Meetings in Boston, 881  
Morgan's Work Elsewhere, Mr., 581  
Mormonism, Popular Veto of, 811  
"Mother Church" of California, Semi-centennial of the, 237  
Mothers' Meeting, Topics for, 823  
Mt. Hermon, New Chapel at, 248;  
School, New Church at, 834  
Mt. Holyoke's Notable Advance, 651  
Muscle, in the Interest of Better, 190;  
Plea for Home, 529.  
Musical Instruments, Some Interesting, 351  
Nebraska, Evangelistic Work in, 933;  
Plan, 525.  
Negroes Making Headway, 185  
Neighbors and Friends, 118  
New Hampshire broadside, 156, 540, 728, 942; Mormon Invasion of, 325.  
New Hampshire's "Old Home Week," 329  
New Haven Installation, 680  
New Testament Teachings about Holiness, 859  
New York Anniversary, Another, 29  
Nodding Obituary, 950  
Northampton, Installation of Rev. Mr. McMillan at, 741  
Northfield Summer and Its Spiritual Influence, 112; Tidbits from, 257; as a Religious Force, 277.  
Numbers, As to, 445  
October in Town, 870  
Ohio in Midsummer, 227; at Work, 704; Anniversary, An, 790.  
Old People Sometimes at Fault, 53;  
Ho ne Week in New Hampshire, 247  
Organization at Outstations, Suggestion for, 193  
Origin of a Notable Hymn, 920  
Overlook Meetings, 432  
Overheard, but not Published, 445;  
Outside the Hall, 501.  
Oxford, N. Y., Centennial at, 577  
Pencillings by a Peripatetic, 80, 114, 142, 580, 818, 867; at Northfield, 212.  
Personal Popularity, 3  
Pharisee and the Publican, 6  
Philippines, Letters from the, 110;  
Moral and Religious Conditions in the, 306; Religion and Rebellion in the, 724.  
Phillip's Prayer Meeting on the Texas, 23  
Picture Hunt, 86  
Pilgrim sight-seer in Boston, 10;  
Plymouth, 78; in Ancient New-town, 43; Salem, 210; in Concord and Lexington, 274; in Andover, 342.  
Plymouth, Band of Modern Pilgrims at, 644  
Poetry, Children's Interest in, 871  
Politics on Sectarian Lines, No, 961  
Pope, Neutrality of the, 470  
Porto Rico, Advance on, 769;  
Stricken, 967.  
Prayer and Praise, 611  
Prayer for Labor Day, 285; for the International Council, 371; Meeting Topics for 1900, 935.  
Preachers for Sunday, Partial Assigment of, 456  
Presbytery and the Professor, 518  
President of the Board, The New, 515  
Presidential Address, 444  
Principle, Standing Firm for, 641  
Progress, Signs of, 139  
Prosperity in the West, Signs of, 309  
Prostration, Case of, 144  
Protestant Missions in the Philip-pines, 300  
Providence, Echoes from, 526; in 1877—Another Reminiscence, At, 606.  
Puritan Revival, Coming, 915  
Pussy with a Passion, 282  
Race Prejudice and Progress, 600  
Rational Education for Girls, 690  
Reading Clubs, Some Points for, 690  
Realistic Fiction and Social Discontent, 862  
Reason Why, Some, 486  
Religion, Child's, 148; in the Secular Press, 600; Winsome, How to Make, 601.  
Religions, Two American, 301  
Religious Press of Today, 298  
Remedies and Precautions, Responsibility as Buyers, Our, 816  
Rest for Weary Feet, 470  
Result of the Council, 944  
Rustland Co., Vt., Hammer and Nail in, 983  
St. Louis, Notable Summer Success in, 259; Installations, Two, 586; Activities in, 945.  
Sampson on Dewey, 784  
Saratoga Springs, N. Y., New House for, 259  
Scholars to the Schools, Debt of, 178  
School Begin, When Shall, 151; and Home, 313; Children Worried, 312.  
Scottland, Social and Religious, After Eighteen Years, 686; Masters of Noise in, 885.  
Secretary's Report, 445  
Seminary Reunions, 801  
Shawmut Church, Reception at, 480  
Shepherd, Vt. President, 810  
Sinking Ship, Difficult, 19  
Smith, George Adam, and His Aid to the Perplexed, 277  
Socialist's Regard for Christ, 982  
Somerville's Quarter-Centennial, 982  
Songs in a Novel Setting, Familiar, 280  
Sophomore's Joke, 382  
Soul's Need that the Body Rest, 107  
Spirituality, What the Church and College Co-operation at, 700  
Stamford, Ct., Installation of Dr. Long at, 883  
Standing for Christ on the Frontier, 280  
Storrs, Dr., Resignation of, 764  
Story Teller, Famous, 871  
Studies in the Life of Christ, 992  
Summer in the Churches, 138; Religion, 144; Reading, 140; School, Light 147; Schools, Glimpses of Life in the, 190; Experiences, Rewarding, 680.

Continued on page 1083

## Suggestions for the Annual Church Meeting

BY REV. SAMUEL W. DIKE, LL. D.

Let me venture one or two suggestions in view of the annual church meetings now being held. These, with their social reunion, their review of the work of the year, and their election of officers and appointment of committees are proving most valuable. But cannot their value be increased?

For instance, may not the pastor more generally be expected to go beyond the ordinary statistics of members received, persons baptized, pastoral visits made and give some survey of his most important work in pulpit and prayer meeting? If pastor and people should review this work annually further interest would be aroused. Some intelligent summary of this kind would make clearer the real work of the year.

Then the reports of the societies and committees may well lead to some careful analysis and comparisons, perhaps at some later meeting, of the work done and that which needs special attention in the future. These studies could be referred to the appropriate committees and societies and become the basis, with the suggestions which they should earnestly invite, of various recommendations for adoption in the coming year. In seeking the counsel of the pastor, the deacons and other proper officers of the church and of the church itself, the several agencies of the church would not only get more light upon their duties but they would enlist the sympathy and co-operation of the church as a whole.

If we will stop to think of it, it will soon be apparent that the annual reports of committees and societies are frequently the first official recognition which the church has had during the whole year of their operations, if not of the very existence of some of them. They do not come to the church itself officially until they render account of their year's work. The pastor may know their plans and their work but the church hears of them only when the report of results is given at the end. The superintendent of the Sunday school, the presidents of one or two of the societies may be members of a standing committee, but that is all. To a large degree the church is content to profit by the results of work that is done for it and in its name, but in whose initiation and general direction it has no official part except indirectly through its pastor. Those who do the work and those who only hear about it after it is all done are too often widely separated classes.

Here is the root of a difficulty of which some of the leaders of the young people's societies have complained of late—the lack of activity in church work among the graduates from these societies. The difficulty is largely due to the fact that these societies have never been taken into the church itself and made a responsible part of it. Like many others, they have worked for the church and in its name and have loyally turned over the product of their labors to the church. But they have not, as a rule, been led to derive their organization, direction and plans in any considerable degree from the church which they serve. Consultation with the pastor, if he is interested, has been as far as many have gone.

What we need in all our societies and committees is to make their connection with the church in the beginning and continuation of the work of the year as close and direct as it is at the end.

The allied societies should be more than allies. They should be treated in all respects as a part of the church itself, having all its privileges and responsibilities. Let the church as a whole take as much pains to hear and enter into plans and their development as it now does to learn about results, and we shall have still more to report at the end of the ecclesiastical year. If the committees and officers of the societies and those of the church should sit down and study their work together, coun-

sel with each other and with the church frequently in official ways, a new interest in the common work, a deeper sympathy and increased enthusiasm would be sure to follow. Growing up in close relation with their elders and be in sympathy with their aims. They would find a new appreciation of their work.

## Index to Volume Lxxxiv

Continued from page 1032.

|  |  |
|--|--|
| Sunday School Lessons for 1900, 134; Labor, 370.   |  |
| Symbolism in the Modern Puritan Meeting House, 923   |  |
| Sympathies, Exchange of, 276   |  |
| Teachers' Meeting, How One School Has a, 322   |  |
| Temporary Expedients for Permanent Demands, 783  |  |
| Testimony of Christian Experience as to Prayer, 915  |  |
| Texas, Plea for, 26  |  |
| Thanksgiving, Our National, 768; With a Capital T, 774; Games, 776.                                      |  |
| Theological Seminaries, Our, 719; Instruction, the Alleged Inadequacy of, 724.                           |  |
| Theology in the Council, 298   |  |
| Thought Transfer, 17, 85   |  |
| Three in a Row, 166  |  |
| Thunderstorms, Don't Fear, 868   |  |
| Transformed Country Town, 432  |  |
| Transvaal, 964   |  |
| Tree in the Woods, 480   |  |
| Tremont Temple the Morning After, 361  |  |
| Times That Make Tradition, 378   |  |
| Trusts, Distrust of, 193   |  |
| Twenty Things to Do, 347   |  |
| Umbria Delegation, Arrival of the, 730   |  |
| Union Summer Camps and Some Reflections Thereon, 305; Possible and Desirable, How Far Is Christian, 731. |  |
| Unitarianism, Better, 209  |  |
| United States in the East, 306; A Mohammedan Power, 311.   |  |
| Utah Polygamists Still Defiant, 50   |  |
| Vacations, How and Where to Spend Them, 807  |  |
| Vermont Broadside, 124, 258, 578, 772, 968; in 1900, Good Things for, 987.                               |  |
| View Point Changed, 844  |  |
| Vision, Need and Source of, 764  |  |
| War in Essence Not Immoral, 288  |  |
| Wars, One Aim in Two, 372  |  |
| Washington, D. C., Happenings in, 525; Opening Educational Year in, 615; At the Winter's Opening, 931.   |  |
| Waymarks in Christian Endeavor History, 161; for Women, 351, 469, 776.                                   |  |
| Week of Prayer Topics, 1900, 988   |  |
| Welcome to Boston, 372   |  |
| Wellesley's New President, Inauguration of, 522  |  |
| Westboro, Mass., Anniversary, 689  |  |
| Westminster, Vt., Centennial, 405  |  |
| Weston, Vt., Centennial at, 405  |  |
| Wilkins Honored, Deacon Samuel C., 174; Deacon Samuel C., Death of, 633.                                 |  |
| Win One, 320   |  |
| Winsted Ct., New Pastor and Edifice at, 346  |  |
| Wisconsin Pastor, New, 663   |  |
| Wisconsin's Educational Interests, 350   |  |
| Wolcott, Governor, at Lowell, 945  |  |
| Woman's Generosity, 149; Board Reception, 436.   |  |
| Woman's Eternal, 531   |  |
| Women of the English Delegation, 433; About, 612; and Their Effective Service, Two, 510.                 |  |
| Worcester, Reforms in, 93  |  |
| Wren, Little Brown, 19   |  |
| Yale, Opening Year at, 510   |  |

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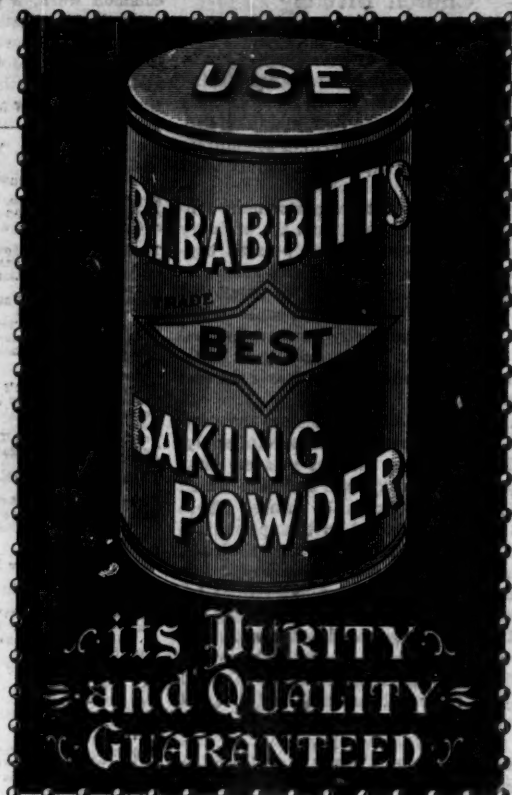
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